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Part 4

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PROGRAM OF THE MEETING OF THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS

DECEMBER 27 AND 28, 1938

UNION THEOLOGICAL SEMINARY, NEW YORK CITY

DECEMBER 27

- 10 A. M. Business
 - President's Address, "God's Continuing Revelation"
 - Professor Mary E. Andrews, *Goucher College*
- 2 P. M. Address, "Form Criticism and the Christian Faith"
 - Professor F. C. Grant, *Union Theological Seminary*
- 8 P. M. Address, "Contemporary Literature and the Teaching of Religion"
 - Professor Amos N. Wilder, *Andover Newton Theological School*
- Address, "Biblical Archaeology in the College"
 - Professor J. Philip Hyatt, *Wellesley College*
- A Statement in regard to the Edward Robinson Centenary
 - Professor Millar Burrows, *Yale Divinity School*

DECEMBER 28

- 9:30 A. M. Business
 - Address, "The Teaching of Religion in Relation to Sociology"
 - Professor Teresina Rowell, *Adelphi College*
 - Address, "Sociological Emphasis in the Study of the Bible"
 - Professor Salo W. Baron, *Columbia University*

MEETING OF THE MID-WESTERN BRANCH

The meeting of the Mid-Western Branch will be held January 16 and 17 at Northwestern University.

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PART 4

THE PLACE OF THE STUDY OF RELIGION IN THE LIBERAL ARTS CURRICULUM IN THE LIGHT OF RECENT THEORIES OF THE HIGHER LEARNING

BEATRICE ALLARD BROOKS

Western College

FOR SOME TIME THE FUNCTION and even the *raison d'être* of the study of Religion in the academic program of the present day college has been a subject of much discussion among Liberal Arts Faculties. It is no longer universally regarded as necessary for a college that advertises itself as "Christian" to offer courses in Religion, much less require them. During the last twenty years we have been witnessing the gradual disappearance from the Liberal Arts curriculum of required courses in Religion, and elective courses have often been retained only because of tradition. For this there are a number of reasons due to changes in American culture and curricula trends as well as in circumstances of the individual college,—reasons well known to readers of this Journal. During this period the programs of organizations composed of college instructors of Religion have often been given over to the consideration of ways and means to stop the gradual loss of recognition of Religion as an academic subject.

These ways and means have been various and have been influenced by general trends in education as well as by the peculiar circumstances attending the subject. For ex-

ample, we have striven to maintain or establish a separate department of Religion, on as high scholastic level as any other department in the college. We have been impressed with the "scientific method," and some have introduced popular and "orientation" courses. More recently we have been justifying the study of Religion as an "integrating field."

We have continually sought for the ideal, and frequent re-examination of the objectives and subject matter of Religion courses indicates that discontent on the part of the alert teacher has been chronic, if not divine. The World War and the more recent Depression have left distinct marks on our educational institutions. The former catastrophe brought a utilitarian emphasis in the form of vocationalism and mass education, the latter circumstance, an even greater tendency to appraise curricula in terms of expected immediate cash return. It is a part of the present day malady which the President of Cornell University, in his inaugural address, described as due to "the virus of immediacy."² These developments have called forth from the pens

¹Condensed from paper read at the Jan. 1938 meeting of the Mid-Western Branch of NABJ.

²*Bulletin of Ass'n of American Colleges*, Dec. 1937, p. 443.

of various types of educators attempts to re-evaluate theories of education and efforts to construct plans for the ideal institution of higher learning of the future. The purpose of this paper is to examine some of the more conspicuous recent publications, chiefly of the last two years, which give opinions of those *not* directly concerned with the teaching of Religion, in an attempt to discover whether we may learn anything of criticism or of encouragement regarding the place of the study of Religion in the Liberal Arts College of the future.

On examining a considerable part of the recent literature on the theoretical aspects of higher education, one finds that despite somewhat diverse opinions, there are also exceedingly significant points of agreement. Some of these are not necessarily pertinent to our subject; for example, the question of whether mass education, at the college level, is desirable. The implications of our subject are such that we must be content to do what we can for the least able undergraduate whom the institution retains. Yet it is noticeable that there is a growing conviction among our educational theorists that the phenomenal increase in enrollment, precipitated in part by the rapid expansion of the state universities, as well as by the feeling that there may be some correlation between possessing a bachelor's degree and one's future earning power, is a serious handicap to the maintenance of high academic standards and real scholarship in American colleges.³

The most frequent general criticism of the higher learning in America is its lack of unity of purpose. As Abraham Flexner expressed it several years ago, "No sound or consistent philosophy, thesis, or principle lies beneath the American university of today."⁴ Robert Maynard Hutchins, whose opinions have stimulated the writing of a considerable bulk of material by various educators during the past year or so, is as emphatic as any in his conviction that

this is a fundamental weakness. "The most striking fact about the higher learning in America is the confusion that besets it." This he attributes to "our love of money, our confused notion of democracy, and our erroneous notion of progress." "The Universities are dependent on the people. The people love money and think that education is a way of getting it. They think too that every child should be permitted to acquire the educational insignia that will be helpful in making money. They do not believe in the cultivation of the intellect for its own sake. And the distressing part of this is that the state of the nation determines the state of education. Higher learning, as education, is the single minded pursuit of the intellectual virtues. As scholarship it is the single minded devotion to the advancement of knowledge⁵ You will recall that Pres. Hutchins would divide the faculty into three groups; the faculties of metaphysics, social sciences, and natural sciences. He reminds us, as do Prof. Whitehead and Dr. Norman Foerster also, that the mediaeval university had a principle of unity, i. e., theology, and that Greek thought was unified by metaphysics. The modern university needs a unifying principle, but it cannot be theology, says Hutchins, for "theology is based on revealed truth and on articles of faith. We are a faithless generation and take no stock in revelation. To look to theology to unify the modern university is futile and vain."⁶ The unifying principle which Hutchins proposes is metaphysics or the study of first principles. For

³Hutchins, R. M.: *The Higher Learning in America*, 1936, hereafter designated as *HL*, *passim*; George Vincent in *Higher Education Faces the Future*, ed. by Schilpp, pp. 173-183; Ray Lyman Wilbur, in Schilpp, *op. cit.*, p. 407; Irving Babbitt in Schilpp, *op. cit.*, pp. 187-204; Norman Foerster, *The American State University*, 1937, chap. III., Johnston, J. B., *Scholarship and Democracy*, 1937, *passim*.

⁴*Universities: American, English, German* (1930) p. 213, cf. also T. C. Knoles in Schilpp, *op. cit.*, p. 54.

⁵*HL*, chap. I.

⁶*HL*, pp. 96-99.

this he has been criticized, not only by some who maintain that theology might again be at the heart of the university curriculum, but by most of his critics, among them Dr. Harry Gideonse who interprets Hutchins as advocating a "return to the Ivory Tower of absolutistic metaphysics,"⁷ and who declares that "to our modern mind, metaphysical first principles require as much revelation as the mediaeval theology requires."⁸ It appears that Pres. Hutchins would regard the faculty of metaphysics as a sort of correlating factor in the university, since he says, "What I mean by calling one of the faculties of the ideal university the faculty of metaphysics or philosophy is merely that it is the faculty concerned with *those fundamental theoretical problems which are common to all fields.*"⁹ To further explain his term metaphysics, he accepts Huxley's definition of philosophy,—"What is commonly called science, whether mathematical, physical, or biological, consists of the answers which mankind has been able to give to the inquiry, What do I know? They furnish us with the results of the mental operations which constitute thinking, while philosophy, in the stricter sense of the term, inquires into the foundation of the first principles which those operations assume or imply," *A study of first principles* then, is the chief emphasis which Pres. Hutchins thinks should permeate not only the Liberal Arts college, but the professional school as well, believing, as he does, that any university is in error which over-emphasizes immediate utility by familiarizing the student with vocational practices rather than by training in the intellectual heritage, which he believes should be the prime object of education.

Pres. Hutchins is not alone in his belief that emphasis in education should be on fundamental principles. Dr. Norman Foerster, in his 1937 book, *The American State University*, also laments emphasis on empirical science which, they both claim, leads to triviality

and anti-intellectualism. As Dr. Foerster expresses it: "What is needed first of all is a critical reëxamination of the human 'wisdom of the ages' to enable us to distinguish between that permanent wisdom and the arbitrary conventions in which it was often enswathed."¹⁰ Likewise Prof. Whitehead writes, "Fundamental progress has to do with the reinterpretation of basic ideas."¹¹ "A well-planned university course is a wide sweep of generality. I do not mean to say that it should be abstract in the sense of divorce from concrete fact, but that concrete fact should be studied as illustrating the scope of general ideas. . . . The function of a university is to enable you to shed details in favor of principle."¹²

Pres. Hutchins believes that: "Knowledge is truth. The truth is everywhere the same. Hence education should be everywhere the same. If education is rightly understood, it will be understood as the cultivation of the intellect. The cultivation of the intellect is the same good for all men in all societies."¹³ For this reason he deplores the elective system. "The free elective system as Mr. Eliot introduced it at Harvard and as Progressive Education adapted it to lower age levels amounted to a denial that there was content to education."¹⁴ Many educators express with equal force a similar disapproval. Dr. Foerster writes entertainingly of the ridiculous variety of courses for which academic credit is given in State Universities, especially in the Agricultural Schools, because of this widespread belief in the equivalence of subjects and in the elective system as upheld by many university adminis-

⁷Gideonse, *The Higher Learning in a Democracy*, 1937, p. 10.

⁸*Op. cit.*, p. 30.

⁹*American Journal of Sociology*, July 1937, pp. 1-15.

¹⁰Foerster, *op. cit.*, p. 240.

¹¹*Atlantic Monthly*, Sept. 1936, p. 265.

¹²Quoted by Hutchins in *No Friendly Voice* 1936, p. 37.

¹³HL, pp. 66-67.

¹⁴HL, p. 70-71.

trators.¹⁵ Irving Babbitt maintains that "The college must substitute selection for encyclopedic inclusiveness if it is to have a definite goal and concomitantly to witness a wholesome revival of the spirit of emulation. It is not to be supposed, however, that the reasons why certain subjects deserve to be preferred to others in a scheme of liberal training are arbitrary. . . . These reasons are on the contrary deeply rooted in the facts of history and human nature."¹⁶ Dr. Paul Schlipp believes that "the elective system with its usual requirement of an 'undergraduate major subject' prohibits a broad basic intellectual and cultural foundation from being given by our colleges. . . . The nearest most of our average colleges come to laying such a foundation is in the so-called 'orientation courses,' a device that is "an inadequate sop thrown to the student in the attempt to cover up our dreadful failure at this point."¹⁷

This recognition of lack of unity of purpose in American education, and the insistence of many that emphasis should be on first principles is worthy of the attention. A glance at college catalogues and programs of societies composed of instructors of Religion indicates that as yet there is no real unifying principle among instructors as a group. The emphasis on first principles is something for us to bear in mind, for we are so impressed with the lack of information possessed by students in the introduction courses and so zealous to stimulate them to acquire more and more facts, that we are sometimes in danger of allowing them to be lost in a fog of details through which they envisage no guiding light, no *fundamental principles* of Religion which might remain with them after detailed facts are long since forgotten.

The battle is still being waged over the abstract versus the practical as the emphasis in education, and the question of the inclusion of vocational courses in the Liberal Arts curri-

culum. The tremendous progress that the vocational course has made even in many so-called Liberal Arts Colleges is viewed with alarm by many. Pres. Hutchins is as strong an opponent of this trend as any, especially since he deplores anything savoring of vocationalism at any level of the educational ladder. He believes that one well-steeped in the intellectual heritage will readily pick up a trade or profession as occasion may arise and will be the more efficient because of his solid training in the intellectual disciplines. Dr. Gideonse in his 1937 book, *The Higher Learning in a Democracy*, denies emphatically that this can be proved.¹⁸ Prof. Whitehead takes a somewhat middle-of-the-road position. "It is midsummer madness on the part of the universities to withdraw themselves from the closest contact with vocational practices." "The careful shielding of a university from the activities of the world around is the best way to chill interest and to defeat progress. Celibacy does not suit a university. It must mate itself with action."¹⁹ Nevertheless he maintains that "the details of knowledge which are important will be picked up *ad hoc* in each avocation of life, but the habit of the active utilization of well-understood principles is the final possession of wisdom."²⁰ Dr. Fraser would divide curricula studies according to what he regards as the six phases of living which he believes "cover the whole life of any individual, and any subject matter worth studying would inevitably be studied if these six phases of living were studied soundly. In each phase the student needs to study primarily how problems can be solved so that the most inclusive

¹⁵ Foerster, *op. cit.*, pp. 86-88.

¹⁶ Babbitt in Schlipp, ed., *Higher Education Faces the Future*, p. 204.

¹⁷ Schlipp, *op. cit.*, p. 215-216. See also Fraser: *The College of the Future*, 1937, p. 388 ff.

¹⁸ Gideonse, *op. cit.*, p. 26.

¹⁹ *Atlantic Monthly*, Sept. 1936, p. 267 and 268.

²⁰ Whitehead, A. N., *The Aims of Education*, p. 58.

possible aims can be attained."²¹ Dr. Foerster warns us that however great may be our belief in the importance of the study of Religion as an integral part of liberal culture, "the task is not easy. Schools and departments of Religion will be inclined to imitate other departments of the university by offering superficial and 'practical' courses and by devising a 'laboratory' for 'efficiency in religious activities.' That way lies cheapness—the degradation of the noblest of human interests. Only by observing academic and religious dignity will such schools be able to maintain religion in the curriculum. Only by keeping the subject on a high plane will they retain the support of the faculty of the university and of those churchmen whose opinions carry most weight."²²

The feeling is quite generally held that the method of empirical science as applied to fields other than the natural sciences, or what Dr. Foerster calls "scientism," has been overworked. "By belief in scientism I mean a more or less exclusive devotion to the methods, mental attitudes, and doctrines appropriate to science, ordinarily culminating in some form of naturalistic speculation."²³ "The leading character of our age has not been science, but an emotional scientism and naturalism."²⁴ Foerster, who favors a humanistic philosophy of education, devotes a considerable portion of his book²⁵ to a history and discussion of the effect of scientism on education, since it involved the application of its methods to fields of investigation to which such methods were not applicable. Even the teaching of religion has not been unaffected for "the age had announced that it was scientific, that every subject of interest to man must be scientized. Could not religion be redeemed from its confusion and passionate intolerance and be quietly and securely based upon science and scientific method? I am not here concerned with the way of attaining this end suggested by the new science of psychology which seemed to

show how religion, once esteemed as a cure for the soul's sickness, should be regarded as a sign of the soul's sickness. I have in mind, rather, the attempt to render religion fit for scientific research by classifying it with the so-called social sciences . . . the subject would inherit all the handicaps of the social sciences. Obviously social science could never hope to rival natural science in respect to rigid observation, controlled experiment, exact quantitative research, laborious verification and creative imagination held in check by fact and reason. . . . Besides, the personal equation of the investigator, himself a human being, would offer enormous difficulties of a sort against which the natural investigator had considerable protection."²⁶ Pres. Hutchins had frequently expressed the same disapproval of these methods and our mania for collecting data in order to be doing something. "The tremendous strides of science and technology seemed to be the result of the accumulation of data. The more information, the more discoveries, the more inventions, the more progress. The way to promote progress was therefore to get more information. The sciences one by one broke off from philosophy and from one another, and that process is still going on. At last the whole structure of the university collapsed and the final victory of empiricism was won when the social sciences, law, and even philosophy and theology themselves became empirical and experimental and progressive."²⁷

A factor contributing toward this anti-intellectualism is the over-use of *textbooks*. This curse Hutchins deplores since it is "today entirely possible for a student to graduate from

²¹Fraser, Mowat, *The College of the Future*, 1937, p. 445.

²²Foerster, *op. cit.*, p. 265.

²³*Op. cit.*, p. 116.

²⁴*Op. cit.*, p. 233.

²⁵*Op. cit.*, pp. 113-132; pp. 208-243.

²⁶*Op. cit.*, p. 121-122.

²⁷HL, p. 25-26.

the finest American colleges without having read any of the world's great literature, though he may have heard of the authors." Many will agree with him when he says "textbooks have probably done as much to degrade the American intelligence as any single force."²⁸ Norman Foerster joins in lamenting this failure to stimulate the college student to read the world's classics: "Unhappily the proportion of such reading accomplished by American students during the last half century has steadily declined, while the proportion of reading in contemporary textbooks has correspondingly increased—a situation nothing short of alarming in view of the fact that more and more of the textbooks used in our colleges are the work of undisciplined minds."²⁹ Certainly we can agree that of making many Biblical textbooks there is no end. One sometimes wonders who uses all these books or whether their publication accomplishes anything more than an academic promotion for the authors; which unfortunately is too often the motive behind the literary activity of college teachers. Whatever use we ourselves may or may not require our students to make of a general textbook, it behooves us all to ask ourselves whether we are responsible for allowing our students to learn only facts *about* the sacred literature, or whether we are really encouraging them to absorb into their being the spirit of Amos, II Isaiah, Job, the Hebrew Psalter, the Gospels. This emphasis is more important now than formerly. Time was when the average Christian, educated or uneducated, read the Bible with some regularity. Will the students read the literature? As Dr. Gideonse has observed, "Such reliance on 'originals' is in a sense a declaration of faith. Faith in the response of our students, faith that they will become interested."³⁰ Pres. Hutchins believes that the students "will respond if the teachers will give them a chance."³¹ Doubtless many instructors have experienced increasing impa-

tience with the inability of the average college student to read with real understanding a given piece of Biblical literature in any translation, 16th or 20th century English, even when the historical setting for understanding it has been supplied. Our present students are the victims of vicious educational habits of shortcuts by the use of textbooks and of summaries of literary masterpieces. With other departments that deal with literature we must seek to stamp out the practice, and "avoid at least by careful text assignments the cheap device of letting students read about books instead of in them."³² Too limited adherence to the textbook method offers no room for stimulating the element which Prof. Whitehead calls "suggestiveness" and which he regards as a most important aspect of education. "Human nature loses its most precious quality when it is robbed of its sense of things beyond, unexplored and yet insistent."³³

A gradual change is coming about in the organization of American college faculties. The tendency to organize departments into groups, to combine two or more departments under one chairman, and to decrease the number of separate departments is appearing as an administrative policy in many types of institutions, presumably in the interests of integration of knowledge. This has been described as an attempt to get away from "the department store conception of education."³⁴ Courses in which the teaching is done by several instructors representing different departments, or other academic methods tending to break down departmental barriers call for more co-operation

²⁸HL, p. 78.

²⁹Foerster, *op. cit.*, p. 257.

³⁰*Recent Trends in American College Education*, ed. by Wm. S. Gray (1931), p. 88.

³¹HL, p. 86.

³²Vida Scudder, *On Journey*, 1937, p. 125.

³³*Atlantic Monthly*, Sept. 1936, p. 265; cf. also Whitehead: *The Aims of Education*, p. 139 ff.; 145 ff.

³⁴Irving Babbitt.

among the faculty and the elimination of departmental rivalries. After our efforts of past years to build up a separate department in Religion in all institutions where Religion is taught as an academic subject, it may well be that in the college of the future, instructors of Religion will find themselves teaching with various faculty units; according as their medium for the teaching of Religion is chiefly literature, history, psychology, philosophy, or sociology. Such an arrangement will "have the advantage of exemplifying the fact that religion is not a compartment of life but is an aspect of life in all its compartments."³⁵ In any case, this will not mean that our insistence on a separate Department has been in vain; as the situation in our colleges has been, it was one way of convincing the faculty and students of the value of the field as an academic discipline.

During the first two decades of the 20th century there was a gradual decline in the emphasis on classicism throughout our entire educational system, and since the World War the study of the so-called "dead languages and literatures" and "dead civilizations" has with difficulty been maintained even in the upper levels of the graduate schools. This is a new era, we were told, an age of machinery and Science (with a capital S) producing entirely new social relationships, which will lead to entirely new philosophical and spiritual interpretations. What, we were asked, has the dead past to teach us who live in this age of so many mechanistic amenities? For news of the conquests of Alexander the Great were not broadcast daily as he made his spectacular drive eastward. Even Cicero did not broadcast his famous orations nor Confucius his observations on Man and the State. Socrates was not heard in all his lifetime by so many people as listen weekly to Professor Quiz of radio fame. Father Abraham had no flivver and accompanying trailer when he conducted his patri-

archal family along the Fertile Crescent. Julius Caesar could not view his empire from the air and in ancient Greece drama was never shown to all Hellas by television. From an extreme reaction against the study of the past, teachers of Religion, whatever their academic training, have been somewhat protected. It is probably true that most departments of Religion have not been in sympathy with those of their colleagues who seemed to claim that nothing worth mentioning was accomplished or thought before the 19th century. It is therefore heartening to find that many educators are now advocating, for one reason or another, the study of the "wisdom of the ages," as a means of understanding the present. This is Pres. Hutchins' principal emphasis in everything he has written, as he vehemently defends the importance of acquainting the undergraduate and professional school student with the intellectual heritage, in order to inculcate the intellectual virtues. "The basic ideas that might have been recovered from the classics are unknown. Instead we are greeted daily with sensational discoveries which were old in the time of Erasmus and Leibniz and which are hailed as new today only because those who announce them and those to whom they are announced have forgotten the tradition of learning."³⁶ Or, to quote Dr. Schlipp:³⁷ "Higher education is commissioned to make a student see beyond the limited and narrow horizon of his own age and generation, if not actually *sub specie aeterni*-generation. It must give him historical perspective as well as a perspective of comparative values which will make it possible for him to see his age and generation, if not actually *sub specie aeternitatis*, then at least with the intelligent understanding which comes only

³⁵John Knox in *The Christian Century*, Jan. 12, 1938, p. 49.

³⁶Hutchins, *Atlantic Monthly*, Nov. 1936, p. 585. See also HL, p. 25, p. 79, and *passim*.

³⁷Schlipp, *op. cit.*, p. 225. Cf. also p. 315 by Hamilton Holt; Fraser, *op. cit.*, pp. 144-148. Whitehead, *Atlantic Monthly*, *op. cit.*, *passim*.

from a long range view and from an appreciation of the truly *human* (i. e., reflectively rational, morally choosing, and spiritually self transcending) values."

This is one of the trends in education which instructors of Religion can help to foster, not only in their teaching, but in the part each may take in guiding the curricula of his institution. Archaeology, for example, is one of our most effective means of gaining the attention of students of varied types and interests, for they are impressed with the tangible evidence of the persistence of the religious feeling and what it has caused mankind to do, to make, and to think. One of the avenues whereby a student may gain assuring evidence of human and spiritual values is the study of the cultural history of the past. The more he learns of man's aspirations, his thoughts about the universe and his deity, the more the student may feel a kinship with the race. As a feeling of continuity of life may be gained through the study of biology, so a feeling of kinship with the human spirit and its persistent searching for the Divine Spirit may be gained by a study of the past. For there is no "dead" past, it still lives as the foundation of the principal manifestations of modern culture.

To one who is interested in the teaching of Religion, it is most encouraging to find that recent writers on the higher learning usually allow a place for the study of Religion, and

indicate that a curriculum that entirely omits Religion lacks balance. To quote only two instances: Dr. Foerster in his chapter on the Idea of a Liberal Education writes: "The proper study of mankind is still man, not man as known through a naturalistic psychology (which, so far as it is positive, is really physiology), or through a naturalistic sociology (which views human society as merely a form of animal society), but man as known directly, in his inner life and its manifestations in social and political history, in literature and the arts, in philosophy, in religion."³⁸ Or to quote Prof. Whitehead: "Science (the search for order realized in nature), Hellenism (the search for value realized in human nature), Religion (the search for value basic for all things), express three factors belonging to the perfection of human nature. They can be studied apart. But they must be lived together in the one life of the individual."³⁹ "It is not enough to be the faithful servant of the wisdom of the age; one must also be true to the wisdom of the ages,"⁴⁰ and scholarship is now recognizing that an important part of the wisdom of the ages is the religious spirit, and that the study of Religion is therefore a legitimate and necessary heritage and possession of the individual.

³⁸Foerster, *op. cit.*, p. 243.

³⁹Whitehead, *Atlantic Monthly*, Sept. 1936, p. 269.

⁴⁰Irving Babbitt in Schlipp, *op. cit.*, p. 118.

MIDWESTERN NOTES

Papers read at the 1938 Meeting have largely appeared subsequently in print. The following are reported: "Building Student Philosophy of Life" by Prof. A. R. King in *The Christian Century* of February 16; "The Old Testament Faces 1938 A. D." by Prof. O. R. Sellers in the Summer edition of our Journal; "An Introductory Course in the Field of Religion" by Prof. C. S. Braden in the *Religious Education Magazine* of May; "My Department and Modern Social Problems" by Prof. J. M. Wells in *The Crozer Quarterly* of July.

Letters from members indicate considerable interest in articles appearing in the

Journal of Bible and Religion. Several professors report student reviews of selected articles, as assignments.

The Midwestern Meeting of 1939 is dated January 16, 17 at Northwestern University, Evanston, Illinois.

Many suggestions for the program of the 1939 Meeting have been received. Others are welcome.

Midwestern has lost an honored and valuable member in the death of Dean Lydia C. Perin of the Cincinnati Training School, Bethesda Hospital, Cincinnati.

William E. Hunter, Secretary.

A SECONDARY SCHOOL COURSE IN THE NEW TESTAMENT BASED UPON FORM CRITICISM

JOHN PAGE WILLIAMS

Groton School

THERE IS JUST A POSSIBILITY that part of the weakness in the average school or college student's religion may be the result of failure to understand the historical qualities of the story of Christ. Certainly the majority of those in school and college—as well as those who have been through school and college—are woefully confused about the Gospel. Some of them despise the Christian religion because they still have an idea that it requires acceptance of the theory of verbal inspiration of the Bible. Others have been given a start in liberal interpretation or explanation of the gospels, and, jumping at conclusions, they have pushed on to explain almost the whole of the Gospel away. It has not been hard for them to do this since they have been using the standards and conditions of our time as their only instruments of judgment. They have heard vague reports of the possibility that there was no actual dove floating down at the Baptism, that the two accounts of miraculous feeding might come from the same historical event, that there are possible rational explanations of the Gadarene swine, the withered fig-tree, the walking on the water. They find out that the first gospel was not written for over thirty years after Christ's crucifixion. They know what can happen to an oral report in two hours in their own community, and they decide that if there is any history in the gospels it must be hidden under a mass of gross exaggeration. Furthermore, they share in the spirit of their fathers and mothers; they are equipped with a natural unwillingness to believe. They know what part emotion plays in the propaganda of our everyday lives and they are ready to believe only a quarter of what they read. They are particu-

larly suspicious of history written to support ideas, and they classify the gospels as that kind of history.

We obviously cannot teach the Old Testament truthfully and intelligently without admitting that it is woven together from ancient narratives, that some of the narratives definitely contradict each other, and that many of the contradictions are the results of violent prejudices on the part of the writers, or of the exaggerations on the part of the people who passed the stories along orally. As soon as we help our pupils realize this and thus help them interpret the Old Testament intelligently, they naturally apply what they think to be the same critical attitude to the whole of the Bible. We may be able to confine the application of their confused and immature higher criticism to the Old Testament for a while, but it is bound to escape soon and fasten on the New Testament. In the mind of the average school boy, both collections of books were written in the same period and standards which apply to one must apply to the other.

The difficulty is not overcome when the individual reads even the best of the modern lives of Christ. The author of such a life is apt to take his own particular liberal position about the explanation of this or that incident, this or that hard saying. In so doing he is able to present a consistent and human biography of Jesus and boys are able to get a picture that fits together to some extent, but they do not always understand the support which the author has for his interpretations, hence they too easily misuse his methods elsewhere. They also become skeptical both about the value of the sources and about the relation of modern life to the source material.

To meet this confusion in the minds of pupils it seems logical to make use of the work of the form critics in dealing with the accounts of Jesus and his teachings. The results of the work of twenty or more years in the period of the oral tradition have been constructive rather than destructive. Thanks to the studies of German, English and American scholars, we are able to see more clearly the ways in which the gospel material was circulated orally, and we are able to detect some of the additions which were made to the histories by the evangelists themselves. With this help we can bring students to recognize stories which show marks of exaggeration and stories which do not, and can get them to understand the beliefs behind the community influences on the Gospel. Thus we may get rid of the greater part of the misunderstanding about the historical nature and value of the gospels.

No teaching about the "Synoptic problem," about "Q" and the dependence of Matthew and Luke on Mark, and about the differences between John and the Synoptics can have any meaning for pupils unless we start with a study of the units which make up the gospels. Without bringing pupils to realize the state of the Gospel before Q and Mark, we can never get them to understand the authorship of Mark, Luke and Matthew. At the same time, using the method of analysis by short sections, we are able to indicate that while the Gospel is infallible and eternal, it has come to us in the earthen vessels of the inspired but fallible men who collected the stories and wrote them down. Historical appreciation of Jesus does not suffer, but gain from an understanding of this. Our minds and those of our pupils are thus adjusted more properly to our material.

More intelligent interpretation of the Gospel comes with the clarification of historicity. First because if we believe that documents have historical value, then we are more ready to be concerned about their meaning, we have an at-

titude of respect towards them. Second, and more important, the understanding of the historical nature of the gospels will help our interpretation of them because any histories can best be understood from the point of view of their authors. The story of Christ walking on the water takes on its real significance when we remind ourselves that it was being circulated among the followers of Christ who were finding the going very heavy indeed and that it probably was written down by a disciple of the chief of the Apostles—Peter, whose faith had occasionally wavered, but had more recently brought him to martyrdom. The Passion narrative takes on its fullest meaning when we recognize that it was the earliest bit of apologetic writing, that it was probably written to give the Gentile world an orderly idea of the Trial, Crucifixion and Resurrection. There are among the hard sayings of Jesus some that are certainly harder for us than they were for his original followers. Such are the sayings in Mark 4:21-25, e. g. "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." The critics suggest that these sayings have been separated from stories or situations which would originally have illustrated their meaning. When a class faces this saying and objects to it (because the pupils misunderstand it and it seems to contradict other teachings of Jesus), it helps to point out that the saying was probably once the moral to a story with which Mark and his readers may have been familiar and that it occurs in a more intelligible context in Luke (with the parable of the pounds).

The approach to the gospels by attention to each of the small units of which they are composed is rather different from the ordinary approach to the Bible. For the average layman the chapter and verse divisions are completely inspired, perhaps more inspired than the writings of the evangelists. With violence to the aims of the writers and the life which

the gospels describe, we read our New Testament, not as it was written to be read, not as we read any other intelligent book, but superstitiously and irrationally. The result is a jumble and confusion. We take short sayings of concentrated wisdom on various topics, push them together and read them hurriedly. In spite of our liberalism, some shreds of verbal inspiration remain with us and we are often rather arrogant in our beliefs that we can immediately register the meaning of Mark's words. We do not realize that each saying deserves careful thought. We overlook the unnecessary conflict of ideas which is set up as we read through the Sermon on the Mount chapter by chapter. We forget that the gospels were more useful as preacher's manuals, armories of material for the leaders of the early Christian community, than as orderly treatises to be read by all and sundry straight through.

So it is that making use of a knowledge of the background of the sections of the gospels, taking into account the character of the individual evangelist as shown in the whole of his work, comparing parts of his work with each other and with the work of the other evangelists, and letting each speak for itself, we come closer to the truth of the gospels. Even the gospels themselves give us hints about this, for at times a chapter of teaching which may be read in less than five minutes is represented as having occupied a whole day. The teaching as originally given was in much more expanded form. If the sermon on the mount or part of it were ever given as one continuous discourse, I think that we may imagine short recesses between the topics which were treated. And certainly our Lord in his teaching took into account the scene and the feelings of his hearers. All of this would have been taken for granted by the gospel writers and their first century readers, and we cannot blame them if they did not foresee the needs and the blindness of the twentieth century.

With all this in mind I have during the past two years been trying to develop a course in the gospels for a class of boys aged 14-16. It meets twice a week, and regular preparation is required. A description of the course will illustrate what has been said above.

We start with St. Paul. He sets the stage for the study of the Gospel. His writings are earlier than the gospels. We know more about him than we do about any other member of the Christian community in which the Gospel was originally circulated. Through a study of his life and preaching (that does not require emphasis on his itineraries!) we get an idea of the forces which influenced the gospels. We learn why the evangelists were so concerned with the story of Christ's last days and death and resurrection. We get hints about the way in which the church was organized, pictures of the small Christian communities in the cities, the homes in which apostles would have told and expounded the gospel anecdotes. We see how concerned the church was over the Christian attitude towards the Law. We also find the reference in First Corinthians to the possible written accounts of the Resurrection appearances, the familiar but different "according to the scriptures" of I Corinthians 15. We also find evidence that the early Christians were careful to preserve the words or mind of Christ. St. Paul, for example, makes a distinction between what he received from the Lord and what were his own opinions. Above all, one finds in St. Paul strong evidence of the centrality of Christ in early Christian thought. The figure dominated his whole thinking. We may be sure that faith in the same figure dominated the minds of the men who composed our gospels.

After this beginning has been made and some first century characters have been introduced, we can start on the gospels. A few introductory classes are necessary for explaining about the oral tradition, why it was not written down earlier, why it was written down

when it was. The conditions of gospel-writing must be pointed out. Then the class starts the work of outlining the Gospel according to St. Mark. A modern translation of the New Testament clarifies meaning and helps get away from a blind slavery to words. To assist in interpretation of terms, to make some verses connect more closely with simple experience, some members of the class use a translation of St. Mark in Basic English.

The first assignment is an outline (three or four lines to a paragraph) of the first chapter. It is hard to cover in a forty-five minute recitation period. This year we got through fifteen verses. The first verse, "The beginning of the Gospel of Jesus Christ, the Son of God," raises a question. Is that a title, or is it part of a long sentence (verses 1-6)? Does it mean the first words of the good news, or does it mean that the good news of Jesus had its start when John appeared baptizing and preaching? If our pupils admit the latter interpretation, then we may have shown them more clearly a connection between the Old and New Testaments, shown them how, through John, the last of the old prophets, Christianity is connected with the religious experience of the Hebrews. Then we can point out that when St. Mark wrote this section he may have had in mind such a question from a convert as, "How did all this begin?" We may also point out that the summary of what John had to say is in poetic form, that Hebrew prophets used that form, that a poetic form maintains its integrity reasonably well in oral transmission and that we may feel justified in accepting this as a fairly accurate quotation.

When we finish the prologue we seem to come to a fresh start in the gospel. Verse 14 begins with a new dating, "Now after that John was put in prison . . .". We may discover that the reason for this is that Mark is now starting the body of his gospel. We can point out in connection with verse 14 the attitude of Mark towards his readers. He assumes

that they already know the story in broad outline, since he jumps from John's popularity to the almost casual mention of his imprisonment—without any warning that John was even in danger.

Later on in the same chapter we can draw out the section, verses 21-39, and show how Mark seems to be offering the account of a typical Sabbath day, a section which may come logically in the gospel, since we can sympathize with some convert's question, "How did Jesus spend his days?"

In chapter 2 and the first paragraph of chapter 3, we can show how Mark has arranged a series of short pronouncement stories in order to describe the growing antagonism against Jesus and to give some indication of the reason for it. It may be answering some such question as, "If Jesus spent his days so well and was so popular, why did he get into trouble with authorities?" This section provides some excellent examples of the compact pronouncement stories. The sketches are so vivid and simple and the sayings so pointed that we can easily see how such a story would have been circulated easily and reliably in the early Christian community.

The central section of the gospel shows up particularly well under analysis. As we emphasize the connections which Mark makes between Peter's confession, the prediction of the sufferings, and the Transfiguration, we are able to demonstrate the meaning of those important events.

The study of the Passion story, on account of the evidences of its early date and its differences from the rest of the gospels, benefits particularly from this type of approach.

When we have completed the outline of Mark, we go back, select significant variant passages from Matthew and Luke and examine their relation to each other and to Mark. This also gives a chance to deal with the introductory chapters of the two.

I find that the interpretation of the gospel material follows easily from the analysis of the sections. When the boys make their outlines they are forced to look at the sections closely and they must pay attention to the meanings of each. The result is that they are puzzled by passages which they had heard but not bothered to try to understand before. They come to class with many questions about the meaning of this or that passage. They see for the first time that there are paradoxes in the Christian teaching. Those paradoxes cannot be solved unless we fill in the background of the conditions in the early Christian community, the characteristics of the men who composed the gospels, and the knowledge and attitude with which Theophilus and his contemporaries would approach the gospels.

When the questions arise one has the opportunity to show the various possible interpretations and to suggest the one which is preferable, the one which suits the Gospel as a whole. One need not feel called upon to give a final interpretation of all passages. The minds with which he deals are growing, their experience is far from being complete. Part of his job is to stimulate growth and prepare for a truer understanding in the future. At the same time there are some parts of the Gospel whose truth one can establish and clarify. If he presents these so that their truth is impelling and their sources are respected, he will clear the way for their being applied in the lives of his students.

When the synoptic gospels have been analyzed we still need to consolidate our material and to suggest ways in which the picture and message of Jesus may be conceived as a whole. Having inspected and analyzed our material,

we are justified in undertaking a reconstruction. We can now turn to a modern life of Jesus for help. This need not be repetitious, for it is an approach on general lines rather than particular. It should be presented as a possible reconstruction. It enables pupils to see how single incidents and teachings may be fitted together. It need not be very long.

After the life is covered, we turn our attention to the ways in which the Gospel had come to be interpreted by the end of the first century. The Gospel according to St. John will always have a strong popular appeal, and it is most necessary that Christians be given some guidance towards understanding its true nature and meaning. If there is time before going to the Fourth Gospel, it is well to stop awhile again with St. Paul and try to hammer out the meaning of some of the greater passages from his epistles in the light of what has been learned from the study of the gospels.

There are objections to this type of course on the grounds that it may teach the students "more about being good critics than about being good Christians." The emphasis on the critical approach does leave the way open to such an objection, but the analysis is merely an approach and not the ultimate goal of the course. The final emphasis must be on the content of the gospels. The attitude of the teacher is crucial to the results of the course. If his interest is not in producing good Christians, he may merely produce good critics. But if his object is Christian education, and if he is loyal to that object, it is more likely that he will succeed in giving his pupils a more lasting understanding and appreciation of Jesus and his message.

RELIGION IN HIGHER EDUCATION

PROF. HENRY E. ALLEN, Editor

* * *

A REPORT OF THE "WEEK OF WORK" OF THE FELLOWS OF THE NATIONAL COUNCIL ON RELIGION IN HIGHER EDUCATION, HELD FROM SEPTEMBER 5-11 AT KEUKA COLLEGE, KEUKA PARK, N. Y.

(The National Council on Religion in Higher Education was founded by Professor Charles Foster Kent in 1923. For fourteen years prior to that event Dr. Kent had served as President and outstanding leader of the National Association of Biblical Instructors. Inevitably two organizations which owe so much to the inspiring genius of a single prophetic personality would be closely bound together, and although each has its distinctive function and program, their common concern for high scholarship and the establishment of wholesome religious attitudes in American education is certain to keep the Council and the N.A.B.I. in a continuing relationship.

Some months ago the Council accepted an invitation to be represented upon the editorial staff of the JOURNAL OF BIBLE AND RELIGION, and it is hoped from time to time to present in these pages reports of Council activities which may be of interest to members of the N.A.B.I., and occasional articles by Fellows of the Council upon problems of religion in higher education).

* * *

There is presented herewith a condensed account of the annual gathering of Fellows of the National Council, called the Week of Work, held this year from September 5-11 at Keuka College, Keuka Park, N. Y. Particular attention is paid to the proceedings of one sub-group whose central interest in the history and literature of religions is most closely allied to the field of the N.A.B.I. membership.

The week's program is always so planned that mornings are devoted to section meetings bringing together groups with specialized fields of interest, while evening meetings deal with broader topics of concern to the entire fellowship.

Among the subjects treated at the general evening sessions were "The Religious Needs of Students," presented through a panel under the chairmanship of President Hillis Miller, of Keuka College, a member of the Fellowship; "Dialectical Theology," treated in an address by Professor Paul Tillich, of Union Theological Seminary; "The Labor Movement in the South," an interpretation by Dr. James Dombrowski, a member of the Fellowship connected with the Highlander Folk School at Monteagle, Tenn.; "International Aspects of the Far Eastern Conflict," the speaker, Professor Harry B. Price, likewise a Fellow, on leave from his position on the faculty of Yenching University; and "The Moral and Religious State of America," analyzed by Professor Paul Douglas, of the University of Chicago.

The topics treated by the sub-groups in their morning sessions throughout the week were as follows: The Philosophy Group, "The Nature and Function of Philosophy in Relation to Social Change;" the Social Sciences Group, "The Contribution of Group Experience to Individual Development;" the History and Literature of Religions Group, "Conflicting Views of the Nature of Man." From the discussions

of this last group some few highlights may be briefly noted down.

Chairman of this section and responsible for its program was Professor George N. Mayhew, of Vanderbilt University. He was fortunate to enlist the services of two guest consultants, Professors Tillich and Douglas, each of whom presented papers; while from the ranks of the Fellowship contributions were made by Professor E. E. Aubrey, of Chicago, Dr. Kenneth Morgan, of the University of Michigan, and Dr. Teresina Rowell, of Adelphi College. Further stimulation was furnished by the presence of a Hindu guest, Dr. Mahanam Brahmachari. It is hoped that some of the papers may be published in full for the benefit of a much wider public.

It was quite natural that attention should have become focussed upon the contrast between the naturalistic and transcendental views of the nature of man, and this digest must limit itself almost entirely to a presentation of points made by Dr. Aubrey, explaining naturalism, and Dr. Tillich, speaking as a dialectical theologian.

PAPER OF E. E. AUBREY ON "TYPES OF NATURALISM"

Dr. Aubrey began by sketching early types of naturalism which had been popular in the 17th, 18th, and 19th centuries, pointing out how mechanistic and evolutionary interpretations had given way to the more recent psychological naturalism which finds its extreme in Behaviorism. He explained the current tendency to divide nature into different levels of behavior on physical, biological, psychological, and spiritual planes, and declared that the crucial problem for present-day theology has to do with the relationship of these levels to each other. Is there any continuity between them, or is each level totally distinct from the others? Naturalism maintains that there is continuity, imperceptible gradation from one

level to the next. Thus the universe may be regarded as an inclusive whole, a matrix within which all the levels of nature exist. This links man with other species and controverts the traditional dichotomy between nature and supernature, between body and soul. By refusing to admit differences in kind among the various levels of nature, the naturalistic school is able to uphold the universal validity of the empirical method—at least in theory.

Proceeding to the consideration of some of the great problems of religion, such as man's origin, destiny and realization of self, Dr. Aubrey again stressed the naturalistic assumption that man is integral with nature. But thanks to the doctrine of levels, man can be differentiated from animals on the basis of intelligence, an ability symbolically to visualize possible actions. Ideals, the projection of perfected notions into the future, are explained by the naturalist as the result of frustration. But the essential quality of this human, more-than-animal level has not been adequately accounted for by naturalism. If it be described as "soul," how has it been created, and how united to the body? To use the term "psycho-physical parallelism" is simply to replace a question mark by a hyphen. Dr. Aubrey also spoke of the importance of psycho-analytical discoveries in revealing how human behavior is basically influenced by emotional, unconscious forces below the level of intelligent thought. Recognition of the power of these sub-conscious forces opens the door to a possible mystical interpretation of their origin, and challenges the humanistic assumption that man's conscious intelligence controls the future.

Of immortality there is little to be said from the viewpoint of naturalism. Man's destiny is set forth in terms of integration with universal forces, and here God functions as the agency which brings man and the universe into interconnection, an agency essential to salvation.

In discussing the process by which the individual achieves selfhood, Dr. Aubrey described the developmental pattern favored by Professor Mead and his followers, which shows the self arising from a social genesis. Each individual becomes what he is as a result of his experiences with others. His interpretation of himself is largely in terms of the way people have reacted to him. He is played upon by countless external forces which make of him a unique personality. Among some followers of naturalism this view produces an emphasis upon determinism, so that in the field of criminology a malefactor is looked upon as the product of environing forces, and he is explained rather than condemned. There is another tendency, however, which recognizes the ability of the individual to make choices, to decide upon one out of a number of possible courses of action. Here stubbornness and opposition to natural law may have produced maladjustments, but such a person can be shown that he is out of harmony with cosmic processes, can be made to feel a "sense of sin," and by getting into step with the laws of the universe he can be "saved,"—integration taking the place of estrangement. This swing to an emphasis upon individual decision tends to replace the former sociological program of working to control and change the society which was blamed for producing the wrong type of persons.

DR. PAUL TILlich ON "THE DIALECTICAL THEOLOGY"

At a subsequent meeting of the group Professor Paul Tillich presented an interpretation of man from the viewpoint of dialectical theology. At an evening session previously he had explained to the entire conference his debt to Karl Barth and also the positions upon which he had definitely broken with Barthian thought. He began his discussion of the nature of man by analyzing the various methods

—experimental, phenomenological, descriptive—and that of responsible understanding—which may be used to assist in achieving knowledge of man, each under different conditions, and each increasingly subjective because of human participation in the process. He insisted that there exists a level of human experience superior to any which can be tested by the three methods already mentioned. In such a situation, involving self-commitment to ultimate values, no methodology can be employed; life itself is at stake, and it is impossible for us to find a position outside of ourselves where we can make a test. There is therefore a definite area in human existence where scientific procedure is useless, and which requires a trans-methodological interpretation of man.

Rejecting the naturalistic view of determinism, Dr. Tillich presented a three-fold picture of human freedom based upon man's ability to transcend his immediate situation by imagination; his ability to visualize a world, a structural reality, outside of and opposite to himself; and his freedom to ask and receive, inquiring and securing answers from the world and from himself. As a result of these powers man has possibilities or potentialities, freedom even to play, in contrast to other beings which are driven by necessity and cannot escape the seriousness of their situations.

There is, however, grave danger attendant upon man's freedom, for man may plan mistakenly and run the risk of destruction. Citing Kierkegaard's doctrine of *ANGST* (anxiety). Dr. Tillich showed how the infinite possibilities open to man serve to increase his worry, for there is always the fear of realizing these potentialities over against the fear of not realizing them. This is well illustrated in the sphere of sex, and the workings of the "libido."

This tragic element which so tends to split

(Continued on page 242)

EDITORIAL

Professor Beatrice Allard Brooks' article,¹ published in this issue, advances a discussion which has occupied the attention of numerous contributors to the columns of this Journal since the first number was published in 1933. As a rule, the discussion has centered upon problems *within* the department of religion. Professor Bernard E. Meland and Professor Laura H. Wild, for example, debated the proper foundation course for such a department.² A new line of departure was broached by Professor David E. Adams in his article entitled, "The Study of Religion as an Integrating Discipline."³ In Professor Adams' view, however, integration was not thought of as taking religion out of its departmental pattern, but rather as furnishing to the thoughtful student a basis for a synthesis in his individual thinking.

A part of Professor Brooks' article is concerned with the need of integration, here conceived in terms of the college curriculum as a whole, and of its bearing upon the teaching of religion. Attacks upon the confusion existing within American higher education are well founded. It is true, however, as Professor Brooks suggests, that the criticisms of American education voiced by Flexner, Hutchins, and others have proved a much needed stimulus and that numerous experiments are in progress which attempt to remedy the situation. The slogan under which these experiments are being heralded is the word, integration.

What implications has the tendency toward unity within the college curriculum for the teaching of religion? Mrs. Brooks suggests that teachers of religion may find themselves working with various faculty units depending upon their interests and particular approach to religion, historical, literary, philosophical, sociological, etc. She also suggests that the present emphasis upon searching for *first principles* should lead us to think seriously about our aims as teachers of religion.

With these suggestions we are in agreement, but we believe that the trend toward integration in American education presents a much more serious challenge than Mrs. Brooks has indicated, and at the same time an inviting prospect of more effective service to the cause of religion. Integration to many people seems to mean a mechanical tinkering with the curriculum, substituting a small number of subject-matter groupings for a larger number of departments in the college catalog, offering an "orientation course," or some such measure. This appears to us to be a fundamental misconception of the meaning of integration. Integration is not something done to the curriculum. It is a process of development within the personality of the student for whom the curriculum and the college exist. The curriculum exists for the student not the student for the curriculum. This change of focus is well stated by Dr. E. C. Lindeman in the form of a question: "Is it possible (if desirable) to teach pupils and to operate an educational institution in such manner as to give assurances that the learner will become an integrated personality functioning creatively in an integrated society?"⁴ The concern for personality is one with which teachers of religion, above all, ought to sympathize. But what does this imply for teachers who for years have attempted to establish religion as an academic subject on the same plane with subjects taught in other departments? This is a problem to which we shall hope to address ourselves in later issues and to which we invite the attention of other members of our Association.

C. E. P.

¹"The Place of the Study of Religion in the Liberal Arts Curriculum in the Light of Recent Theories of the Higher Learning."

²Volume 5, Parts 2 and 4.

³Volume 5, Part 1.

⁴*Integration: Its Meaning and Application*, edited by L. Thomas Hopkins, p. 22.

BOOK REVIEWS

Skeptic's Quest. By HORNELL HART. New York: The Macmillan Company, 1938. 173 pages. \$2.00.

This is an extraordinary book. It is unique. It consists of nineteen modernized Socratic dialogues with a student as the skeptical protagonist who in his search for an answer to life's puzzles, talks things over with certain people, who are not individuals but representatives of a type or a school of thought. Each character bears a capitalized name: Student, Thinker, Psychologist, Biologist, Theosophist, etc. Two of the participants are named Merchantson and Workerson, giving the book an occasional dash of stream-lined Bunyanism.

There are some descriptive passages: "The sun had not yet risen, but the dawn had begun from beyond the eastern horizon of the Pacific." Most of the chapters consist of talk, argument, discussion. Some of it is highly artificial. Quotations from books are inserted in the conversation. This is a sample of how they are introduced:

"Yes, I'm a materialist—a mechanistic materialist: Here I wrote out a summary of it for one of my seminars, and I have it in my pocket. Perhaps you'd like to hear it?"

The discussions cover the nature of the universe, the foundations for a workable philosophy of life, the problem of free-will and determinism, the existence of God, the reality of prayer, life after death, and many others. The argument unfolds the convictions of the author, Hornell Hart, all the way from his belief in God to his faith in spiritualism! The reviewer is going to try it out on his senior class in secondary school, though it is designed primarily for college students and intelligent adults. He is convinced he is in for an interesting time. The book is packed with information. It drops bomb-shells right and left. It is, on the whole, fair to anti-Chris-

tian and anti-spiritualistic positions. It is well worth the consideration of every student and teacher.

ERDMAN HARRIS

Lawrenceville School

Honesty. By RICHARD C. CABOT. New York: The Macmillan Company, 1938. ix + 326 pages. \$2.50.

The reviewer's effort to be entirely honest in his estimate of "Honesty" may be made more difficult by his belief that the book is the best discussion of its theme we have. It is urged vigorously, yet neither blindly nor sentimentally, but with a critical mind. Honesty is nearly as necessary to our life as food and shelter and its lack, Dr. Cabot insists, is always self-defeating, a runner-up of self-deceit in catching us. "A liar is tripped up by unforeseeable facts, * * * because he is trying to buck the universe and so makes every stick and stone his enemy" (p. 195). This book is a reassuring tonic for teachers, and for all interested in building a more honest world.

The first fifty pages are devoted to definitions and distinctions between honesty or dishonesty and their various synonyms. Some of these seem a bit verbose but brevity in such discussions might be at the expense of clarity. Honesty must be seen in terms, not of what is said or debts paid merely, but of the impressions we make even by silence (illustrated by a mean state lie, p. 77) or by inaction. For example, a lie is not identical with a mistaken diagnosis. The former is meant but the latter is unintended. The strategy of games, baseball or bridge, involves deceit but opposing players expect it, and hold it very different from cheating. There are no rules that can be always applied. Each case must be weighed on its merits.

The second division of the book, about 180

pages, treats Selected Problems in Honesty and Dishonesty, found in war and crime, government, industry, science, education, medicine, the social amenities, and religion. There are stimulating eye-openers in virtually every chapter. The author is fully aware, of course, that honesty is not static but keeps abreast of change, and that its ramifications are far-flung. If we are honest we shall prefer truth to bedtime stories, whether in religion, education, or politics. "Already we know but dodge facts about disease, about psychology, about ethics, which could make our life happier and more creative. * * * We allow hookworm, syphilis, and false teaching of American history to go on" (p. 118).

Many will feel the author too severe in his attitude toward some of the so called "white lies" like the lie of exigency. Very rarely is it ever justified. Not even by a doctor to save a patient. Such benevolent deceits rarely deceive. Anyhow, the worst effect of all may be loss of confidence in the doctor. Dr. Cabot's medical experience adds to the significance of his treatment of this field. "The existing code of medical ethics has multiplied the rules of medical etiquette, some useful, some a nuisance. But it has had no influence in preventing the outstanding medical crimes of fee-splitting and unnecessary surgery" (p. 98). "The greatest medical liars that I have known have been duffers at diagnosis" (p. 15). Fiction here is more dangerous than facts.

The chapter on Honesty and Dishonesty in Education forcefully pays its respects to those agencies which sell speeches, essays, and lectures, seemingly unaware that there is anything strange or wrong about reading another's paper as if it were your own. Still by the payment of a higher fee virtual monopoly on a speech or paper may be had. These companies are rightly described as "lie factories" (pp. 120-125). This chapter, and also the one on Religion, is rather restricted in the problems

posed but for that spatial limits may be much to blame. Of course there are debatable conclusions, e.g. the minister who should resign (p. 216), but this book bristles with arresting insights. "What can be stolen?" Write another's "ideas in a book and it is plagiarism" (p. 93). But you may talk them as you wish in a speech. "Is a view property?" Not on a highway, but "in a baseball park, yes" (p. 94).

The third division of the book, the last eighty pages, presents a philosophy of honesty. A well written, unusually stimulating book, a book, to use Francis Bacon's phrase, "to be chewed and digested."

IRWIN R. BEILER

Allegheny College

The Third Morality. By GERALD HEARD. New York: William Morrow & Co., 1937. 318 pages. \$2.75.

Gerald Heard is an interpreter of scientific change whose writings are better known in England than in this country. He is likely soon to become well known in America inasmuch as he writes clearly and forcefully and publishes frequently. Another book from his pen recently published in this country is *The Source of Civilization*. Gerald Heard is said to have been mainly responsible for the conversion of Aldous Huxley to religion and pacifism.

In this book Heard argues the need of a new and more adequate cosmology. The first morality, "Anthropomorphism, the belief that the universe was the expression of individual persons, and then of one such supreme person," and the second morality, "Mechanomorphism, the belief that the universe could be explained as a huge machine" have both been proved inadequate and must be discarded as soon as possible, according to Gerald Heard. In *The Third Morality* he attempts to lay the foundation of a new synthesis, a world-view which incorporates the best that we now know about the physical universe and man and fur-

nishes an adequate sanction for ethics. The book is divided into two parts. Part I is a brilliant criticism of nineteenth century scientific viewpoint sub-divided into chapters dealing with "Post-Mechanist Physics," "Post-Mechanist Biology," "Post-Mechanist Psychology," and a concluding chapter on "The Post-Mechanist Outlook." There is an introductory chapter in which Heard shows the relationship between the nineteenth century scientific philosophy with its emphasis upon the struggle for existence and the acceptance of power politics and brutality in the modern social and political world; if unethical modern civilization is to behave differently, it must discover a more adequate world-view. We shall not have more adequate ethics until we fashion this new cosmology. Ethics are not enough.

The second part, comprising 165 pages or a little more than half of the book, contains an outline of conduct appropriate to the new world-view. "The general aim," we are told, "is the individual's realization of his unity with all life and being." Three obstacles to the good life are defined as physical addiction, social possessiveness, and psychical pretension. The remedy is found in a course of action, an important part of which consists of mental and physical training. Actual training exercises are given. All of which is very reminiscent of Buddhism, the Four Noble Truths, the Eightfold Path, etc.

One objection to this book will probably be that the writer has gone so far afield for his source of inspiration. Has Christian tradition nothing to offer to an adequate world-view for modern man? Then, too, the approach to religion is subjective and psychological. Psychology is the key to the kingdom of heaven. One detects a note of Oriental asceticism with its confidence in the powers of concentration to compel the gods. Nevertheless, this is a brilliant book and provides an excellent reference for teachers wishing a popularization of

the new point of view in scientific thought. It is also a striking book in that the author is no arm-chair philosopher but has actually practised in everyday living what he now preaches.

CARL E. PURINTON

Adelphi College

An Outline of the History of the Greek Language. By PROCOPE S. COSTAS. Chicago: The Ukrainian Academy of Sciences of America, 1936. xxvi + 143 pages.

Any history of the Greek language is bound to be of great interest to students of the New Testament, but this one is especially valuable because it pays most attention to the Koine period and to Modern Greek. It is, in fact, the fullest and most dependable account of these periods now available in English.

Dr. Costas, himself a Greek, has fully availed himself of the rare privilege he had in associating with scholars like the late Professor Paul Shorey, whose secretary he was for some years, Professor Carl Darling Buck, and others. His book is the result of long years of careful work.

The two chapters on the development and characteristics of the Koine will naturally interest New Testament students most. The treatment is full enough to be reasonably complete, yet short enough for easy comprehension and ready reference. The exhaustive footnotes, which often bulk larger on the page than the text, afford ample documentation for further study at every point. The treatment of the Septuagint and New Testament as important sources of the Koine is complete and well-balanced.

The chapters on Modern Greek should prove interesting to the student of New Testament language because the New Testament foreshadows the usage of Modern Greek in many respects. The gradual disappearance of the optative, replacement of the infinitive with the

hina—clause, fondness for diminutives, and many other similar characteristics of the New Testament find their full development in Modern Greek. This is especially true of the meaning of words. For example, *trōgō* (John 6:54-58) is the common Modern Greek verb "to eat;" *psōmion*, John 13:26, (MG *psōmi*) is the noun for "bread;" *opsarion*, John 6:9-11, (MG *psari*) has replaced *ichthus* as "fish;" *ornis* means "hen" in MG just as it does in Matt. 23:37. (pages 112 and 113).

Dr. Costas (p. 117) suggests the meaning "filth, stench" for *brōmata* in Mark 7:19, following Thumb and Blass-Debrunner (also Rad-ermacher), in the light of the modern meaning of the word. This seems less likely than the traditional translation, "food;" Walter Bauer in his *Woerterbuch*, s. v., rejects the newer meaning emphatically.

The great influence of NT Greek on the modern vernacular may be illustrated by the fact that, due to the influence of the liturgy of the orthodox church, Paul's *mé genoito* is still current today, and that *agron ēgorase* (cf. Luke 14:18) means "he is unconcerned." (p. 110).

It is to be hoped that this book will receive from New Testament students the attention and use it so well deserves.

F. W. GINGRICH

Albright College

The Psalms. Chronologically Treated with a New Translation. By MOSES BUTTENWIESER. Chicago: The University of Chicago Press, 1938. xviii + 911 pages. \$5.00.

Two outstanding traits mark this interpretation of the literary, historical and political significance of the Psalms. The first is its careful and meticulous scholarship and learning. This is evidenced by the fresh, vital translations, the valuable grammatical and exegetical notes, the comprehensive references to a wide

range of literature, and the vivid interest in the possible or probable background of individual Psalms. It is this combination of qualities, especially the last, which evidently motivates the enthusiastic endorsement of the book by Prof. W. C. Graham of Chicago printed on the jacket. He says in part: "It is the best attempt that has yet been made to relate the Psalms to the historical process using the methodology of the literary-historical critic." Many valuable observations indeed mark the study as, for example, the insistence that we must find room for the true prophetic spirit in the life and writings of the third and later pre-Christian centuries (p. 8).

The other trait of the book is its originality or unconventionality. Nothing is more needed than this quality in an age when critical orthodoxy, like another Samson, glowers in its cleft of the rock ready to smite hip and thigh any daring scholar who ventures to introduce a fresh bit of new insight. But Professor Buttenwieser's originality is vitiated by two fundamental fallacies. One is the delusion that by much learning a scholar can succeed in dating the undatable. It is always venturesome to try to find the exact historical events behind such poems as the Psalms. Following hazardous methods, the author discovers 26 pre-Exilic psalms, among them one from the time of Joshua, another by the author of the Song of Deborah, a number by David, and several by the writer of Job. Fifteen psalms are definitely dated in 344 B. C., and Psalm 78 is made to motivate Hezekiah's reforms (p. 138f.). The opening verses of this psalm are interpreted to prove that neither "J" nor "E" were in existence as early as 701 B. C.; in fact, Ezek. 16:3 proves that the Abraham stories of Genesis were not current in the early decades of the Exile! All this is certainly unconventional critical doctrine. With the best will in the world, it is impossible to follow the tenuous arguments offered to substantiate these positions.

Unbridled license in transposition and combination is the book's other fallacy. Psalm 57B/60B is rescued for David (pp. 67f.) by combining 57:8-11, 6 with 60:8-12a. Similarly Psalm 72 is rearranged (pp. 78of.) as follows: 72:1, 2, 4, 12-15a, 7a-b, 3, 6, 61:8b, 72:16d, b, c, 61:7, 8a, 72:17b, 8-10, 15a, 11, 15b, 17c, 63:12a-b, 72:18-20. After this fashion one can date almost any psalm at any desired period. This does indeed seem a "hazardous and subjective undertaking" (p. 2). The cutting words used by Professor Barton (Haverford Symposium on Archaeology and the Bible, p. 69) regarding Bittenwieser's book on Job, to the effect that he seemed to believe "that insight had been given him to restore the original order," seem to apply here.

With all that is fine and noble in this interpretation of the Psalms by the revered and able author, there is too much of untenable speculation to make it a satisfactory work. It is evident that its values are reserved for those who are equipped to distinguish between what is conjectural and what is probable, between the false and the true.

GEORGE DAHL

Yale University

Ancient Hebrew Poems. Metrically Translated with Introductions and Notes. By W. O. E. OESTERLEY. New York: The Macmillan Company, 1938. vi + 207 pages. \$2.00.

Many readers of the English Bible are unaware of the fact that it contains a considerable amount of poetry, because the poetic sections are usually printed as prose. Metrical translations of the Old Testament poems, such as Dr. Oesterley presents in this volume, and Fleming James in his recent book "Thirty Psalmists," are therefore to be welcomed.

The simplicity of Hebrew rhythms and the genius of the English language make it pos-

sible, in theory, to produce good metrical translations. The standard Hebrew verse, with four accents in each of its halves (4:4), is, as a matter of fact, not uncommon in English poetry (where however a verse usually corresponds to a Hebrew hemistich), not only in nursery rimes (Jack and Jill), but in the work of the greatest poets.

"Comrades, leave me here a little, while as yet 'tis early morn," (Tennyson) has the rhythm of a Hebrew 4:4 verse.

In practice, however, the difficulties in the way of the metrical translator are such that he must usually sacrifice either the meaning or the rhythm in his rendition. Dr. Oesterley and Professor Fleming James have aimed at reproducing the thought, with the result that both have felt compelled to insert the metrical accents lest the reader should fail to notice the elusive rhythm. These printed accents, extremely irritating to any reader with some knowledge of English, should be abolished: for they are either a delusion and a snare, when the line has no rhythm, or are useless, when the translator has caught the music of the original, as here (4:4):

O daughters of Israel, Who clothed you
weep over Saul with purple and
other delights
(II Sam. 1:24).

Conversely, without the accents no one would suspect that this is supposed to be poetry:

Téll it not in Gáth, In the bróad-places
procláim it not of Áshkelón
(II Sam. 1:20).

Dr. Oesterley says that his selection of Old Testament poems was made "with a view to illustrate the wide range of interests which occupied the minds of the ancient Hebrew poets." He has included some true Hebrew masterpieces (Judg. 5; II Sam. 1:19ff; Nah. 2-3), some poems of historical

importance (Gen. 49; Deut. 33), some beautiful prophetic oracles (Am. 3:2-8); but for the rest his selections do not shine with literary brilliance. From the Psalter he has selected Pss. 18, 20, 29, 45 (but not Pss. 19:1-7; 24:7-10; 104); from the Book of Isaiah (aside from Second Isaiah) he has 13:2-22; 14:4-21; 35:1-10 but nothing from the pen of the great eighth century prophet who wrote Is. 5:1-6; 5:26-29; 10:5-14. Numerous rather rhetorical hymns and psalms (Ex. 15; Deut. 32; I Sam. 2; II Sam. 23:1ff; Is. 38:10ff; Jon. 2; Hab. 3) and even such late compositions as Tobit 13:1ff; Judith 15:2ff; and Ecclesiasticus 44:1ff (which no one would consider Hebrew classics), were chosen but Dr. Oesterley has taken no notice whatsoever of Job, Proverbs, Lamentations, and Song of Songs, where some of the best Hebrew verse is to be found.

As an introduction to Hebrew poetry for readers unable to read the original text, this volume will render great services. The brief introductions and the notes will be found helpful; the translations are accurate. This anthology can be heartily recommended as a textbook for classroom use.

ROBERT H. PFEIFFER

Harvard University

Matthew, Mark and Luke. By the late DOM JOHN CHAPMAN. Edited, with an Introduction and Some Additional Matter, by Mgr. John M. T. Barton. New York: Longmans, Green and Co., 1938. xxv + 312 pages. \$8.00.

It is very difficult to decide what to say about this amazing book. That its author was a very learned and extraordinarily clever man is obvious on every page. Most readers who study the book—and a casual reading of it will be of little value—will probably feel that it is not only wrong but wrong-headed. Nevertheless, they can learn much from it.

Matthew is the oldest of the four gospels, was composed in Aramaic in Jerusalem by the apostle Matthew, who had taken full notes while with Jesus. (His Sermon on the Mount is not an amalgam of various sayings but a faithful transcript of what he himself had listened to on the day before he was "called"). This Aramaic gospel was translated into Greek and came into Peter's hands in Rome. He used it as his textbook, retaining those sections descriptive of what he himself had seen and heard and might easily remember, and adding to them various personal touches. On the other hand, he omitted all those incidents at which he had not been present or which were too flattering to him personally, and left out in the same way all the words of Christ which his memory had not clearly and verbally recorded. Mark, scion of a rich Jerusalem family, was present as Peter lectured and took the lectures down in shorthand, as far as possible word for word. Though he did not admit any actually bad Greek, he carefully preserved the redundancies, pleonasms, and historic presents of Matthew's volume. Luke, during Paul's two years of imprisonment in Caesarea, composed his gospel using Mark as his *vade mecum*. He used almost all of Mark, and upon this skeleton added the other material known to him. Upon his arrival in Rome his attention was called to the Greek Matthew. He had previously known that Matthew had written in Aramaic, but had never seen the writing. Not only did he not know Aramaic but he thought that Peter had taken all that was really first-rate from it. Upon reading it and seeing his mistake he inserted into his still unpublished gospel much from Matthew but without correcting Mark or breaking his narratives. The resulting volume was, however, too long; hence he slashed the manuscript, removed all that seemed repetitious, and smoothed over the gaps.

This bizarre thesis is argued with great skill

and adroitness. Each chapter contains analyses and discussions of various pericopes illustrating his contention. Often these are printed in Greek in full, frequently with a complicated system of underscoring. At other times the text is not printed, but convenient reference to Huck's section numbers make it possible to follow (if not to approve) the argument.

Q is his particular *bête noire*. He is convinced that the assumption of a common source for Matthew and Luke is mischievous and always leads us to find this source to be the common source of all *three* gospels, and that this "one document hypothesis" is simply a *reductio ad absurdum*.

Many of his contentions will probably be dismissed—I hope not too contemptuously, for grotesque as they often are, they not infrequently involve side issues of no little import—but they will almost certainly bring occasional disquiet to the cautious critic. So frequently he has simply reversed older arguments and—to change the figure—been able to indicate that several of our trusty (or trusted) axes are two-edged and the unused one was equally sharp. (Of course, he quite overlooks the fact that the first blade had any edge at all!)

The volume is a timely warning against too great complacency. The last chapter on the gospels has by no means been written. Do we even know its title? This book is by no means suitable for beginners. Probably its necessarily high cost will preclude its falling into incompetent hands. The more experienced student who is not likely to be swept off his feet by the expert and persuasive casuistry of its gifted author—and editor—should find it of interest.

MORTON S. ENSLIN

Crozer Theological Seminary

Locality and Doctrine in the Gospels. By ROBERT HENRY LIGHTFOOT. New York and London: Harper and Brothers, 1938. x + 166 pages. \$2.50.

From the point of view of good book-making

it is a pity that the first two chapters of this work were not composed before instead of after the writing of the four lectures which, by design, make up the greater part of the body of this brief volume. Then a good many of the hesitations and uncertainties of the lectures would have been avoided. As it is, the introductory chapters are distinctly better than the lectures. They are at once clearer and more pointed.

The thesis of these two chapters is that the Gospel of Mark originally ended at precisely 16⁸. First there is a useful and well-ordered summary of representative opinion on both sides of the question in its two phases, literary and philological. To a not inconsiderable body of philological testimony which makes tolerable the view that Mark actually did end his Gospel upon a participle, Lightfoot adds the observation that the Greek writers who composed spurious endings were content to leave the original document in possession of its "alleged barbarism." He also shows, from observable Markan usage, first (against Burkitt) that the penultimate verb can be used absolutely, and second (against a suggestion of Ottley) that the imperfect may be followed by a full stop.

So far so good. The rest of the discussion pertains to the literary aspect of the problem, and here acquaintance is renewed with the author of *History and Interpretation in the Gospels*, that stout defender of Form Criticism, a technique which has divided New Testament scholars very much in the way in which Homeric and ballad critics were heretofore divided.

What is the *Iliad*? What is *Lisie Lindsay*? What is the Gospel of Mark? Are these individual or communal productions? In the secular studies it is by now pretty generally agreed that the hand of the individual, even in the several versions of certain ballads has so far obscured communal oral forms that "Form Criticism" is unable to isolate them. No Hellenist would dream of rewriting Homer as Dibelius rewrote the Gospels in his *Bots-*

chaft in 1935—a work that falls apart in your hands.

So it is that when Lightfoot reads the Gospel of Mark in the form it takes in the great fourth-century bibles and in the light of social-doctrinal interpretation he finds the conclusion "completely satisfying." The doctrinal problem at once created and solved goes something like this, if I am not mistaken: Why does Mark not end on the characteristic apostolic note of hope for the Parousia? Should not the story have gone on to describe the resurrection appearances and then indicate the consummation as well? The answer: Is it possible that Matthew and Luke and all of us have misread Mark; and is not the empty tomb really Mark's indication of the resurrection, and the message of the young man in a white robe actually a prophecy of the Parousia in Galilee? This statement may be a conflation of Lightfoot and Lohmeyer for chapter 2 ends with three pages of Lohmeyer; although in the appended note to chapter 3 Lightfoot is more reserved in his treatment of the new idea and thereby confuses the reader in respect to the immediately foregoing argument that Jerusalem and not Galilee was the "locality" of the resurrection appearances.

Most readers of this book will probably have anticipated an already published criticism of the novelty before they encounter a reference to it at the bottom of p. 76: If Jesus has already gone to Galilee how can he "come" to the disciples there in the apocalyptic setting dear to the apostolic preaching?

The present reviewer, who clings, as Burkitt clung, to the primitively historical and especially the pre-Pauline character of the substance of Mark, and feels that the stamp of purpose has altogether individualized the whole work, finds the end of Mark satisfactory—as Burkitt of course did not—in the light of his understanding of Mark's purpose: namely, not to review the apostolic preaching as a whole,

certainly not in its Paulinistic-Calvinistic form (cf. p. 27f) nor in its Johannine form (cf. p. 23), but to explain why the Messiah died. And if Mark did not choose to end his work at 15³⁹, which would have been very effective and artistic, then, if the reader ignores indications of chapter and verse, the rest, beginning and ending with the women, in between describing the burial and the discovery of the empty tomb, makes a complete and suitable epilogue to a piece of writing of which the purpose was apologetic and the substance reputedly historical.

MACKINLEY HELM

Harvard University

A Priest Forever. By J. P. ALEXANDER. London: James Clarke and Co., 1937. viii + 231 pages. 6/.

This work which includes in its chapters the Bruce Lectures for 1933 is an illuminating study of that difficult and puzzling book, the Epistle to the Hebrews. In his opening chapter Mr. Alexander states that the author, although he should be considered a Christian Platonist, was primarily a preacher rather than a theologian or philosopher. Consequently, the epistle is not a theological treatise; instead, it is an exhortation (cf. Hebrews xiii. 22) "called forth by an emergency, written from a special point of view, and addressed to a very definite audience." It was written, he believes, from Ephesus around the year 85 in the reign of Domitian "when the pressure against the Christians was severe, and they were always subject to outbursts of popular fury." It was composed for a homogeneous Christian group, most likely for one of the congregations attached to a household in Rome. The Christians addressed were not of Jewish origin; on the contrary, there are numerous indications that they were predominantly Gentile in complexion.

The outstanding features of this epistolary

homily is its portrait of the person of Christ. Accordingly, Mr. Alexander assigns the greater part of his study (six of the nine chapters) to an able and quite readable presentation of the philosophy, theology, and Christology of the author. Nevertheless, we are reminded once more that Hebrews is a "word of exhortation," and not a treatise in speculative theology. All that the author has to say of Jesus as Lord, the Head of God's House, and the High Priest Forever is written with no other end in view than to waken his readers to a renewed religious zeal, "to rouse and kindle them to fresh devotion, courage, and constancy." He has evidently learned that they have become fainthearted and depressed, in grave danger of the unforgivable sin of apostasy. He exhorts them against the loss of interest and confidence, against coldness, discouragement, and disaffection. Moreover, he warns them about the alluring attractions of the idolatrous mystery cults, and endeavors to strengthen them in the face of the ever-present threat of persecution. To this end he cites examples of faith and steadfastness, culminating his appeal with the supreme example of Jesus, the pattern, pioneer, and perfecter of faith; the author of eternal salvation to those who obey him.

This is indeed a book worth serious consideration. Mr. Alexander has shown the way to further investigation with his thesis that the epistle is primarily an exhortation called forth by a historical situation, and not a theological dissertation. As a matter of fact, his own study would have been strengthened materially had he devoted less space to doctrinal discussions and correspondingly more to an elaboration of the distinctive point of view expressed all too briefly in chapter 8, giving special emphasis to the martyr motif and to evidences of competition with the mysteries.

MARTIN RIST

The Iliff School of Theology

The Kingdom of God and the Son of Man. A Study in the History of Religion. By RUDOLPH OTTO. Translated from the Revised German Edition by FLOYD V. FILSON and BERTRAM LEE WOOLF. Grand Rapids: Zondervan Publishing House, 1938. 406 pages. \$3.50.

Although (or because?) written by a scholar who was not a New Testament specialist, this book is the most significant contribution to the understanding of its much discussed subject that has appeared in many a day. Since the publication of the first German edition, four years ago, an English translation has been much desired by those who, like the present reviewer, have been wanting to make the book required reading for their students. The translation is based upon a revised text, and the first draft was revised by the author, though he did not live to see the work completed. An index has been added.

The translation is idiomatic and on the whole excellent, though of course there are details to which exception may be taken. In some cases (e. g. the adjective *konsequent* as applied to eschatology and Otto's own term *Schonanbruch* in connection with the Kingdom) it would have been worth while to give the German expressions in parentheses. Unfortunately German transliterations of Hebrew terms are simply carried over, including even *j* for *y*. The frequent use of Greek words in transliteration, without italics to mark them, is disconcerting. Otherwise the English version is quite satisfying.

As for the book itself, a brief review can convey no idea of the richness of suggestion and the solid contributions contained in it. An unwary reader would hardly guess that the author was stepping outside of his own field. On matters of criticism and exegesis he moves with assurance and independence. To be sure his criticism and exegesis are sometimes questionable, but that often happens in the innermost circle of experts. Especially open to ob-

jection is the frequent use of disputed sayings of Jesus without any discussion of their authenticity. Fortunately the argument rarely if ever depends upon such sayings at any important point. Not a few suggestions are made which New Testament scholars will do well to consider very seriously.

The most important feature of the book is its presentation of Jesus' ideas against a large background of Oriental and in particular Iranian beliefs. Here Otto can speak with authority, having considerable research and publication in this field to his credit. This emphasis was needed; there has been too much balancing of Palestinian and Hellenistic in the study of Judaism and early Christianity, without adequate recognition of anything east of the Jordan. Following W. Bauer, Otto also stresses the difference between the unofficial Galilean Judaism and the type represented by the rabbinical literature. This too is important; it is all too common still to regard "normative" Judaism as sufficiently representing the background of Jesus' ministry. Otto's approach shows what massive foundations underlay Jesus' ideas of the Kingdom of God and the Son of Man. New elements become clearer also. Our present tendency to attribute much in the gospels to the later church, moreover, is counteracted to some extent, though Otto himself makes much of the submergence of Jesus' ideas through reinterpretation of sayings and parables which were no longer understood.

Both the eschatological nature of the Kingdom and its present operation in the ministry of Jesus are fully recognized. The paradox is ascribed to the inherent irrationality (or inner logic) of eschatology and the nature of the Kingdom as mystery (related to Otto's favorite idea of the holy). The relation of Jesus' ethical teaching to the Kingdom is similarly explained (against Schweitzer).

Jesus' consciousness of his own mission

and person is interpreted under the category of the eschatological redeemer. He was no mere rabbi with healing power nor popular eschatological preacher, but the Christ-elect who was to become the Son of Man through death and exaltation. All this involves the direct influence of Enoch on Jesus: Otto has no doubts on this score, and he makes a strong case. Here too, incidentally, he makes use of passages which some editors of Enoch reject as late (Christian?) interpolations. That Jesus found also in the Suffering Servant of 2 Isaiah an important element of his self-consciousness is strongly argued; in fact Otto regards the combination of Son of Man and Suffering Servant as Jesus' original contribution to Christology.

An impressive interpretation of the Last Supper as the consecration of the disciples for the Kingdom is given. The preliminary analysis of the sources, the use of the Jewish background, and the treatment of the covenant-idea in this connection are original and significant.

The wise limits placed on reviews prevent further discussion, but, anyway, this is really one book you should read.

MILLAR BURROWS

Yale University

Christian Faith and the Common Life. By NILS EHRENSTROEM, M. F. DIBELIUS, WILLIAM TEMPLE, REINHOLD NIEBUHR, W. WIESNER, H. H. FARMER, JOHN C. BENNETT. An Oxford Conference Book. Pp. x + 195. Chicago: Willett, Clark & Co., 1938. \$2.50.

This Oxford Conference volume undertakes to show what the Christian faith means for the infinite variety of callings, actions, and decisions in man's day to day existence. Other volumes deal with the relevance of Christianity for the state, or for the field of education. In the book before us, each of a group of distinguished theologians contributes a chapter

on the impact of the faith upon the maze of casual and contingent relationships in which man lives and moves.

In selecting the most distinctive values of this book, the reviewer wishes to call special attention to the essay by Reinhold Niebuhr. Without hesitation one may regard this contribution as a most remarkable piece of writing. Niebuhr asks how the law of love, the true life in Christ, may be applied in a sinful world. This question goes to the very heart of the relation of the Christian faith to this present order. Love is able to overcome evil, but evil ever remains to complicate and to hinder the realization of the law of love. For example, a man with a family may not surrender a good position in order to live sacrificially among lepers. His action would instantly threaten the well-being of those who are immediately dependent upon him.

To live under the law of love in a sinful world means to establish "tentative harmonies and provisional equities" rather than to aim at permanent arrangements which will banish inequalities from society. To be a Christian means to effect compromises which are only temporary working arrangements to check the anarchy of sin. We must ever live with a restless conscience. Although one may not be able to take no thought of the morrow, yet one must strive for a far wider application of the law of love than our complacent lives achieve. In other words, to be a Christian demands that our deeds shall ever be better than our words. This point of view differs from social liberalism in that it takes the fact of evil with profound earnestness. Is it not significant that such an attack upon Utopian optimism should come from a leading American writer?

The contributions of John C. Bennett and Martin Dibelius are also concerned with the problematic of evil. Bennett, however, insists that the prevailing theological analyses of evil are far too simple. Without denying the

objective existence of evil, he shows that much of our pessimism concerning the total human situation is due to our failure to trace evil to its manifold roots. Bennett's contribution entitled, "Causes of Social Evil" is richly instructive in a very difficult and important field. Dibelius, on the other hand, takes the position that the teachings of the New Testament do not apply to our present order but to the eschatological Kingdom of God which lies wholly in the future. In our world the nature of man is problematic. Man is made in the image of God, and he is designed to live in the divine commonwealth. And yet he cannot fulfill the law of love for he is a fallen creature. Thus Dibelius seems to the reviewer to leave room for the all-powerful state to curb evil.

The other essays also warrant careful reading. One ventures the prediction that this ecumenical literature will receive wide attention.

JAMES B. HODGSON

Coe College

Revelation. Edited by JOHN BAILLIE AND HUGH MARTIN. New York: The Macmillan Company, 1937. xxiv + 312 pages. \$2.00.

Another evidence of the return of theology in its classical mood is this volume of seven essays by representative religious thinkers in the Christian Church. Its purpose is to explicate and clarify what all conceive to be the major theological interest of our day. Every contributor has written on the subject before, and the reader of this book would do well to follow it with the other more detailed studies. It will be observed that six nationalities and as many communions contribute to the present symposium.

The convictions which the writers share in common are more important than their disagreements. All affirm the reality of divine revelation, and all recognize its importance in

religious faith. The incarnation occupies a central place in the thinking of all: Jesus Christ is the supreme revelation to which all other revelations are completely and utterly subordinate. Revelation is always conceived in terms of the divine activity, though not always as Hebraically and as Christianly as one might wish.

Professor T. S. Eliot devotes his introductory essay to a study of secularism, which is to-day "not a solid force of disciplined troops, but a varied host of allegiances." Several pages of criticism are given to Mr. Irving Babbitt's posthumous essay on the Dhammapada. The writings of Gerald Heard, Aldous Huxley, Bertrand Russell, and D. H. Lawrence are given more cursory treatment. Mr. Eliot concludes that the "religious sentiment is simply suffering from a condition of repression painful for those in whom it is repressed."

There is nothing particularly new for anyone who has followed the career of Karl Barth in his discussion of the theme which is so central in the theology of crisis. "The Christian apprehension of revelation is the response of man to the Word of God whose name is Jesus Christ." For incisive, vigorous, and epigrammatic writing Barth is here at his best. At first one is surprised to read that there cannot be faith without experience, but this is followed at once by a strong emphasis upon its "utter insignificance."

Archbishop Temple understands Biblical thinking better, perhaps, than any other writer in this book. His concern is with personality and will and purpose, upon history and activity. "There can only be a special revelation of God if the Ultimate Reality is personal; for only personality can be the source of such special revelation, which must be an act of will." To Sergius Bulgakoff, who is well known at least to all those who attended the Oxford conference, revelation is the personal act of a personal deity. As the *Shema* dom-

inates all Biblical thinking for Archbishop Temple, so "I am the Lord thy God" and the tetragrammaton dominate the meaning of Scripture for Bulgakoff. In contrast to the oft-quoted Barthianism, he affirms that *humanum capax divini*. While much of his discussion may strike strangely upon American ears, we should do well, if I mistake not, to read him in the light of a sentence which appears towards the close of his essay: "All these are monumental symbols of the epochs of revelation—in history and beyond history,—in this age and the next, in eternity."

Professor Walter M. Horton issues a prophetic warning that the present danger is that revelation will be embraced "with fanatical fervour, and understood in superstitious awe." It is not the Church's task to spread panic fear in the hour of defeat. In contrast to the position of Father D'Arcy, Horton makes a plea for the recognition of both reason and revelation in intimate relationship. The statement regarding God's revelation in Israel's history is eloquent and moving and is surpassed only by this sentence: "Jesus is not merely the prophetic interpreter of a divine act; He is Himself the act of God to be interpreted; and in this act God utters Himself so decisively that all other Words of God must be measured by this standard."

Rev. M. C. D'Arcy S. J. writes in the characteristic fashion of Catholic apologetic. His assumptions are those of the Church. "What the Catholic faith proclaims may, perhaps, be suspected as too high to be true, but that its Logos is God's and not man's is certain." In the closing essay Dr. Gustaf Aulén protests against modern idealistic and humanistic religiosity. Man's creation in God's image means "that God the Creator has a claim on us and that the destiny and purpose of man, given to him by God, is that he should be a member of the Kingdom of God." Nowhere in the volume are the Resurrection, Luther's conception of

Justification by Faith, and the Christian understanding of Love given so illuminating treatment.

The essays in this volume are uneven in their scope. God's revelation in judgment, surprisingly enough, is limited to one or two discussions. Some of the writers have a vivid sense of the historical process and our contemporary crisis; others do not. The contributions of Professor Horton and Archbishop Temple show a deep appreciation of Biblical religion; Barth's essay will be found very provocative. T. S. Eliot's discussion of secularism is refreshing reading. All writers would have gained much by a study of the conception of the *spoken word* from its earliest magical beginnings to its employment in early Christianity.

JAMES MUILENBURG

Pacific School of Religion

The Eternal Gospel. By RUFUS M. JONES.
New York: The Macmillan Company,
1938. vi + 235 pages. \$2.00.

Dr. Rufus M. Jones' *The Eternal Gospel* is the first volume of a series to be known as THE GREAT ISSUES OF LIFE SERIES, other volumes of which will also be written by eminent theologians and published in the near future by the Macmillan Company.

In this first volume of the series Dr. Jones answers the question as to just where in human history and achievement we are to look for that progressive and continuous revelation of God which, borrowing the phrase from Revelation 14:6, he names "the Eternal Gospel." In his introductory chapter, Dr. Jones defines carefully what he means by "the Eternal Gospel," and states briefly his view of the nature and process of revelation. He strips the phrase "the Eternal Gospel" of all apocalyptic connotation, and merely defines it as "the good news, above and beyond all dates, of an Immanuel God, a God always with us from the

foundation of the world, revealing Himself in the processes of a continuing creation, in the moral victories of history, in the spiritual literature of the ages, in the Supreme Revealer of all time, through the beloved community of faithful witnesses and in the hearts of the mystics and saints of all generations of all lands," (p. 6).

In a non-technical style understandable to the layman and the elementary student of religion, Dr. Jones then points out what capacities in man himself enable him to respond to the revelation vouchsafed him by God, to the spiritual opportunities provided by the beauty of the world, and to its affirmation of the moral law as well as the scientific laws. He next discusses where we can expect to find revelation in history, which he believes may be apprehended in two general ways: through the general trends of the ordinary course of history and more directly in those special eras of spiritual creativity to which he gives the happy title, "vernal equinoxes of the Spirit." The latter periods form the discussion of the final chapter of the book, while what might be termed the routine course of history is the subject of an earlier one. Following the chapter on "the Eternal Gospel" in the general course of history comes one on the revelation of Christ as the supreme event of history, which, in turn, is followed by a discussion of revelation as a continuing process in the history of the Church. The latter portion of the book deals concretely with manifestations of "the Eternal Gospel" to be found in the world's great spiritual literature, in the testimony of the mystics, and in the contributions of some of the greatest philosophers. It concludes with the treatment of the "vernal equinoxes," where Dr. Jones gathers together some permanent contributions of those who, like Buddha, II Isaiah, the author of the Gospel of John, Augustine and Luther, have been the initiators and spokesmen of these *Blüh-*

zeiten of the Spirit and lasting inspirers of the succeeding generations.

Many of the chapters of Dr. Jones' book are so valuable that they call for more extended comment. In a day when, on the one hand it has become the theological fashion to hold a low estimate of man, or, on the other hand, to go to the extreme of humanism, it is refreshing to find Dr. Jones, out of the depth of his own religious experience and his life-long study of mysticism, arriving at a sane perspective of both man's limitations and his endowments for the apprehension of "the Eternal Gospel" by virtue of which he can be truly at home in the world of the Spirit. In his chapter on revelation through the general course of history, Dr. Jones wrestles with the vast problem of discovering whereabouts we may look for the manifestations of God in the long and tortuous course of human history. Without minimizing in the least the difficulties of such a task, or approaching the subject with superficial optimism, he nevertheless believes that there is a general progress to be discerned along the lines of the advancement of science, mathematics and logic, and in the appreciation of life's supreme values, upward trends which afford glimpses of the working of "the Eternal Gospel," that the very imperfection of man and his world indicates the continuous activity of God through the presence of freedom and the fact of new emergences which are slowly realizing the Divine Purpose. The author is thus able to conclude that "the curve of the historical movements has been ever not quite a circle, not quite coming back on itself to the starting point. It has been a spiral slowly—how slowly?—winding in an upward direction," (p. 81).

The most original portion of the book seems to this reviewer to be the analysis of the contributions to the heritage of "the Eternal Gospel" of some of the great literary masterpieces and of some of the great philosophers. Dr. Jones

singles out for special mention among the former the wisdom underlying great myths like Prometheus, the inspiring quality of epics like those of Homer and the Exodus, the hidden lore and wealth of imagery of the apocalyptic literature, the *Divine Comedy* with its synthesis of the insights of Aristotle, Dionysius the Aeropagite, St. Francis and Thomas Aquinas, and the dramas of Shakespeare where the element of "the Eternal Gospel" is constituted by the affirmation that the laws of life can never be broken. Among the philosophers he mentions as enduring contributions Heraclitus' doctrine of the Logos, Plato's discovery that the realm of the spiritual values is the true home of the soul, Aristotle's doctrine of the contemplative vision of God as man's true fulfillment, Thomas Aquinas' balance between reason and faith, and Kant's affirmation of the categorical imperative of duty.

On the whole the book is a timely and thoughtful answer to the question of where we are to look for revelations of God in the world of men, and is given with that fine balance between reason and faith which is characteristic of Dr. Jones' mysticism—which perhaps comes as a heritage from Thomas Aquinas.

LOUISE S. EBY

Milwaukee-Downer College

The Life of Jesus. By CONRAD NOEL. New York: Simon and Schuster, 1937. xix + 620 pages. \$3.75.

The Reverend Conrad Noel has been long a distinguished figure in the Church of England. He has identified himself with those churchmen who have sought to apply the Gospel realistically to the social problems of our time. Ever the champion of the underprivileged, he believes that the religion of Jesus is capable even yet of reforming human society according to a pattern acceptable to God. As early as the fourth century, he avers, the Church capitulated to the forces of Mammon,

when she became united with the State, and has remained in that sinful condition ever since. God's judgment upon her for her unfaith is certain, but it is still suspended, and there is yet time for repentance and a return to her early purity. His aim in writing this book is to help arouse Christendom to the meaning of its faith to the end that the Church may again become a real force against the hates and rapacity of the world.

The Life of Jesus is more than a "Life" in the ordinary sense of historical scholarship. It is primarily an interpretation of the Christian way of life, as its author portrays Jesus in relation to the past of his people and as a figure of permanent significance for our own and any succeeding time. In this respect the book shares with much religious thought of our time, which has grown impatient of the purely detached, objective method, hitherto regarded as vital to any real scholarship, and insists on drawing the implications of such studies for our present, urgent needs.

There is much in the book with which the student, who has followed the main trends of Biblical scholarship in recent times, will not be likely to agree. It is perhaps not surprising that one so convinced of the revolutionary character of Jesus' message should have a low estimate of the Pharisees. (The arguments of Travers Herford and I. Abrahams are dismissed as unproved in a brief footnote). It is less excusable to employ the Gospel of John as on a par historically with the other Gospels, as the author in fact does, although on page 198 he notes the necessity of doing so only with reservations. The result of this procedure is a distorted presentation of the events of Jesus' life.

On the other hand, there are reflections and original interpretations which arouse admiration and set one, at least, to wondering if there is not more to the life of Jesus than has ever yet been written. Especially worthy of note because of their timely suggestiveness are the

sections dealing with the Temptations and the Sermon on the Mount and the chapters entitled, *The Mammon of Injustice, Within or Among*, and *The Judgment of the Nations*. The freshness of approach and the coming to grips with the mind of Jesus as it may be applied to the modern world make this a very significant book for our time. How the Gospel can be brought specifically to bear upon the contemporary world situation is not made very clear beyond the suggestion that some form of Christian socialism is the answer. Mr. Noel apparently regards it as his function to do the preliminary work of arousing the Church to the necessity of eschewing imperialism and all the other works of the devil in a noble guise and of really turning its mind to the Kingdom or, as he terms it, the Commonwealth of God.

WILLIAM SCOTT

Randolph-Macon Woman's College

Worship. By EVELYN UNDERHILL. New York: Harper and Brothers, 1937. xxi + 350 pages. \$3.00.

For a good many years the English-speaking world has been indebted to Miss Underhill for her contributions to the history and theory of mysticism and the practice of the devotional life. She has now presented a book which surpasses all the others in clarity, erudition, and balance. The very real excellences of her earlier works were sometimes obscured by looseness of thought and expression, but these shortcomings have been rigorously eliminated from the present volume. Von Hügel has replaced Bergson as the chief source of her philosophical insight, and the result has been a gain in intellectual discipline and insight.

Miss Underhill's interpretation of worship is basically theological rather than empirical. It is to be understood as the response of the creature to the Eternal and Supernatural. Its essence is disinterested adoration; its end is

the glory of God rather than the welfare of man. She admits that in fact human worship contains self-regarding elements, but insists that they are no real part of it, for "not man's needs and wishes, but God's presence and incitement first evoke it." Because man is a physical and social being his worship must be embodied in such features of cultus as ritual, symbol, sacrament, and sacrifice. These concepts are distinguished and defined and their permanent validity defended. The principal characteristics both of corporate and personal worship are penetratingly described.

On the basis of these principles the author proceeds to give an outline of the general features and special forms of Christian worship. Various liturgical elements are described in their historical development and in the usage of different branches of the Church. The principal strands of meaning in the Eucharist and the development and significance of the Divine Office are penetratingly explained. The book closes with informative chapters on the Jewish and New Testament origins of Christian worship and the distinctive features of worship in the principal Catholic and Protestant bodies.

Miss Underhill's learning and sympathetic insight are extraordinary, and the reading of her book is an enriching experience. But with all of this she is "Anglican and Tractarian to the core", as F. R. Barry has pointed out, and she does not see the positive values of the worship practices of the reformed and non-liturgical churches as clearly as does Heiler, for example. She seems strangely untouched, moreover, by the strains and stresses which contemporary life has brought into the sanctuary. Yet her book deserves wide reading and will undoubtedly prove very useful to teachers and students of religion.

JOHN M. MOORE

Hamilton College

Revolutionary Religion: Christianity, Fascism, and Communism. By ROGER LLOYD. New York: Harper and Brothers, 1938. 190 pages. \$2.00.

Defining Fascism and Communism as "Anti-Christ" religions, the author presents Christianity as the only way in which the ideals motivating these secular "faiths" can actually be realized. In the second and third chapters he presents an illuminating analysis of "The Spirit of Totalitarianism" and "the Totalitarian Path." He recognizes in these secular religions a powerful crusading spirit, undergirded by a native faith in their ultimate triumph and strengthened by an almost fanatical form of military discipline that has led many of the leaders to a life of renunciation. This spirit, Lloyd feels, can only be met by an awakened Christianity. The outstanding characteristic of the Totalitarian State is its impatience and arrogance. Because they are bereft of any adequate metaphysics they cannot afford to wait. The two virtues which they have cast out are most characteristic of Christianity.

"... They are patience and humility. Patience is the ability to believe that ultimately God is the only Giver of every good and perfect gift, and that it is therefore wisdom to await His time and to see things in the perspective of His eternal and timeless view of them. Humility is the will to believe that without God man can do nothing, and that all things which are done are done well only in so far as they are related to the increase of God's glory and the growth of His Kingdom."

In his discussion of Totalitarian Morals he makes it quite evident that the methods pursued have corrupted the ends achieved. "He who rides on a tiger cannot dismount." The end can only be some form of international conflict and social chaos.

The last (fourth) chapter, "The More Excellent Way," presents the dynamic of the Christian Revolution. Beginning with a Cal-

vinistic trust in God the author moves to define the role of the Church in the present crisis. He believes that the failure of men and women to realize the presence of God has been due to,

"... the unread Bible, the unsaid prayers, the untasted sacrament, and the unvisited church. The cure must therefore be to see that Bibles are read again, that prayers are said, where they are not said now, that sacraments are used, and churches thronged for worship."

Any attempt to try and arouse people en masse by impersonal political programs is doomed to failure. At this point he is emphatic in his criticism of those who would identify the Church with either the Right or Left political programs. To him the only valid Christian approach is by the conversion of individuals thru worship, evangelism, and witness. The content given to these terms is genuine and vital but not revolutionary.

The social realist will feel that Lloyd is too anxious to remain neutral and that he is afraid to make enemies. "To create more enemies is opposed both to the Christian law of love and to the Christian law of human dignity." He encourages penitence but fails to point out any specific sins demanding repentance, except those of conventional Christian piety. (See Aldous Huxley, *Ways and Means*, p. 241f., for a more discriminating approach).

In reading this book one feels that the author has insight into the ideological systems of the Totalitarian States, but no realistic conception of the social and economic forces that provide the conditions under which these systems flourish; that he has a grasp of the emerging ecumenical movement and a discerning sense of the historic role of the church in the life of the community, but no challenging program for the individual church. The title should be *A Preface to Revolutionary Religion*.

MILTON D. McLEAN

Macalaster College

Resources for Living. By GAIUS GLENN ATKINS. New York: Harper & Brothers, 1938. xviii + 254 pages. \$2.50.

Resources! If we have to give up our search for a theology, if we are confused in our ethical standards, if we despair of making any contribution to a better social order, at least let us find "resources" lest the life within be sterile, chaotic or despairing. Let us turn to "work and play and love and worship," to "the importance of living" to "the self you have to live with," to "resources." The author recognizes that "resources" is a rather overworked title word but finds no good substitute for it when he wants to share his "Wisdom—about Life" and talk of the things that are "old as life, insistent as time," "labor and love, free, creative action, faith and loyalty." Of course, being a religious man, Mr. Atkins cannot leave religion out of the "resources," but he does not start there and impose religion upon his readers; he rather hopes that religion will be "evoked out of what is here said."

As the author writes on in his leisurely chatty, reminiscent delightful way, one feels tension relaxing, horizons widening, serenity and kindness increasing and pleasure in the simple, stable beautiful elements of life deepening. One sees things, as the Scotch say, "by and large," one picks up bits of wisdom from many writers and many ages as well as from Gaius Glenn Atkins himself.

Besides the joys and opportunities, the blessings and satisfactions of body, mind and spirit which are open to all and open in fuller measure to the cultured and the fortunate, the book dwells too on the conditions which bar the way for many to these Elysian fields. We are told to "Take no anxious thought for the morrow," but as Dr. Henry Sloan Coffin has reminded us, many are doomed to take unChristian anxious thought—doomed not by the world as God has made it, but by the world as man has controlled it. Dr. Atkins is fully conscious of this

and is willing to remind us that a great deal of reshaping of conditions must be undertaken if resources for living are to be fully utilized and shared. However, it is not so much a clarion call that we hear as a recognition that clarion calls must be sounded. The tone of the book is not belligerent but reflective. The appropriate time for reading it is in the quiet glow of the late afternoon, not when the sun is rising in the early morning.

Inner tensions and maladjustments in the small-group relationships that make up most of life are recognized and dealt with in a chapter on "strains and conflicts." Religion is approached directly in "Church bells" and "resources of religion" where the author gently suggests that though there is much to nourish the spirit in all religions, what I find in the life of Jesus "seems to crown my quest," but throughout the stress is upon the spiritual, rather than upon the specifically Christian. "The reestablishment of the spiritual upon foundations of tested experience and the accepted knowledge of ourselves and our world would seem to be our greatest need. That and the direction of the human spirit toward ends worthy of its enjoyment."

MURIEL S. CURTIS

Wellesley College

The Choice Before Us. By E. STANLEY JONES.
New York: The Abingdon Press, 1937.
235 pages. \$1.50.

After reading this book, it is hard for me not to think of E. Stanley Jones as Walter Rauschenbusch *redivivus*, and of the volume as a "thirty-years-after," revised edition of one of his broadsides. Although the doughty social gospeller is not once mentioned within its covers, his flaming spirit nevertheless marches on, internationalized, his same trumpet call to corporate repentance as well as individual, and to a Crusade to (re)establish the Kingdom of God on earth ringing out with an even greater urgency. To Rauschenbusch's "Dare We Be Christians?", Stanley Jones here responds that

in the present decisive, judgment hour, we dare, can, must be nothing else. There is an "either-or," an "—or else" quality to this book. If we do not shoot the Kingdom of God through the political life and make it regnant there, "then either Communism or Fascism will take it over. If we abdicate, they assume control." The living totalitarian God has always demanded a totalitarian obedience as the price of survival. Economically too, we are all due to go down together unless we renounce the present iniquitous, war-breeding profit-motivated, competitive system for a Kingdom, love-motivated, coöperative one, whose basis of material distribution is "from each according to his ability and to each according to his need." (The book reveals its author to be a "Socialist Christian").

This was the basis operative in a Kingdom of God Order, "come with power," which once actually existed in miniature, "the most remarkable that this planet has ever seen," "the one solid reality in a world of make-believe." In the early Christian Fellowship described in Acts 2 and 4 (interpreted as the fulfilment of Mark 9:1 and parallels), soon however betrayed by the Christian Church, we see the true nature of a Christian Society, based on a series of ultimates (analyzed into nine in Chapter III). This Fellowship we must re-discover, and apply its ultimates fully to human living, for it is the only kind of Society which is big enough and true enough in every sense to meet the world demands laid upon it, and the only kind qualified to endure. Lacking this ultimacy, universality, and truth, and characterized in varying degrees by inherent weaknesses, contradictions and limitations, the three competing ways of life: Communism, Fascism and Naziism (together with capitalism) must sooner or later break themselves upon the moral facts of the universe. They simply do not fit the facts of Life, are not geared to Reality: The Kingdom way is thus presented for our acceptance not primarily on

the basis of its expedient, functional, utilitarian or instrumental values. It has all of these values; but it has them precisely because of its ultimacy, its fundamental truth, because it is an expression of the Suchness of things. This is the underlying philosophy of the book, and the Kingdom's prior claim upon our loyalty.

Practical as always, the author not only presents the rationale of the Kingdom, and delineates its meaning for this and the other area of life in some detail, but also gives in Chapter IX a series of "next steps" to be taken in "going Christian" (instead of Communist or Fascist), and states what is required of various groups in this discipline. The book is worth the price if only for the illuminating and concise comparative chart showing the resemblances and differences as between Communism, Fascism, Naziism and Christianity.

One amazing feature of the volume is that with the all-too-largely used "proof-text" method and the evident determination to give a social interpretation to biblical passages (we can not help admiring the homiletical ingenuity displayed in the corporate interpretation of the parable of the prodigal son—i.e. the prodigal society!), the discourses should nevertheless ring so true to the spirit of Christ and the Kingdom—exegetically questionable, yet religiously true. That is because Stanley Jones is one of the world's greatest living Christians, himself a prophet, magnificently obsessed with the idea and the task of establishing the Kingdom Society. The thoroughness of his own commitment to the Kingdom enterprise gives authority to his adverse criticism of Christianity.

Hence, the Christian world can be only grateful to him for the new and original meanings he brings forth from various puzzling or long familiar passages, couched in many a pregnant and telling phrase, and for the challenge which he offers to all Christians: "Most of Christianity has not yet moved into the

New Testament. It is pre-Christian and sub-Christian." It has been untrue to the "rebel religion" which it essentially is since the days when it became something other in the creeds. This is not a soothing book. It is more like a soldier's manual and book of inspiration, to be used in the campaign, crusading for the Kingdom in the spirit of militant love. The author gives us indeed a "moral equivalent for war."

PAUL F. LAUBENSTEIN

Connecticut College

The Thousand Years of Uncertainty. By KENNETH SCOTT LATOURETTE. New York: Harper and Brothers, 1938. 492 pages. \$3.50.

Volume II of *A History of the Expansion of Christianity*, to be completed in six volumes, covers the millennium during which Christianity became almost exclusively the religion of Europe. It is a history of medieval Christian missions between A. D. 500-1500. Four problems receive major attention. In the order of their importance they are the external expansion of Christianity; the relation between Christianity and its environment; the contraction of Christianity through conflict with Islam, Mongols, and Turks; the Christian attempts at conversion and persecution of the Jews.

The story of the outward enlargement of Christianity begins with the situation in Western Europe and moves eastward through the domains of the Roman Catholic Church. Thereupon, the holdings of Eastern Christianity in Africa, south-east Europe and among the Russians are surveyed. Jacobite and Nestorian evangelistic efforts in Persia, Arabia, and points East are next described. The losses suffered by Christianity through contact with Moslem, Mongol, and Turk are very fairly assessed. The two chapters devoted to an analysis of medieval cultural interests should prove of great value to college classes.

The Thousand Years of Uncertainty does not pretend to be a history of medieval Christianity, since matters like the development of the papacy, the struggle between *imperium* and *sacerdotium*, feudalism, monasticism, social classes and cities, theology, the cultus, education do not receive detailed treatment. "The workings of religious history, the forces which build religious institutions, crystallize religious beliefs and precipitate religious movements" are not at this stage of the story a primary concern of the author. The purpose of Latourette in this volume is to record the growth of Christianity from century to century, to narrate events not to examine hypotheses or enunciate a philosophy of missions. A summary of conclusions formed is promised for the final volume. His assertions are backed by good documentation, and the bibliographies are ample. The comparative chronological table emphasizes principal occurrences and is therefore much less involved than the customary medieval chart. The two maps designed to orient the student in the geography of medieval Christian missions require a word of explanation from the teacher recommending them to students who will be puzzled by the two different projections employed.

The average college class in religion would find this book a bit too ample as a text-book but rewarding as a reference work upon the march of events between Clovis and the conquest of Constantinople by the Ottoman Turks.

As one reads the second volume of what is to be a six volume series, he finds himself wishing again and again that the entire work had been made immediately available. For only in this perspective of the whole may the separate volumes be fairly evaluated. The centuries thus far surveyed happen to be those which appear in every church history. The real test of the series will come in the four centuries, namely, A. D. 1500 to the present

time, to be described in the next three volumes. Here exceedingly perplexing issues await solution. Yet it is perhaps not too early to conclude that this study will prove to be the best account of the outward growth of Christianity throughout its long history written by an American Professor of Missions.

CONRAD HENRY MOEHLMAN

*The Colgate Rochester
Divinity School*

The Church Through the Centuries. By CECIL CHARLES RICHARDSON, New York: Charles Scribner's Sons, 1938. Pages x — 255. \$2.50.

The aim of Dr. Richardson's work is to indicate, with reference to background facts, "the main lines upon which the concept of the church has developed." The history of the idea of the church is a subject much neglected in this country, and this contribution to it should be heartily welcomed. The attitude of the author is admirably objective, and the book is written with the greatest lucidity. As background for the developing "concept" Dr. Richardson utilizes a considerable amount of historical matter. Indeed it is questionable whether the elucidation of the church idea would not have been better achieved by a closer attention to the main thread, with biographical and narrative elements greatly reduced. Such a method would have made possible an ampler presentation of the principal works in that vast literature which records the development of thought about the church. What we find of this is a series of samples, commented upon with the author's careful judgment, rather than an integrated history. One is surprised by the omission of notable expounders of church theory in every period; in this respect the early post-Reformation period is especially neglected. Nevertheless the value for the author's purpose, of certain incidents narrated,

such as those given in connection with Ambrose and Chrysostom, is not to be denied.

A number of minor errors come to attention: two are perhaps worth noting here. The statement is made: "Our English word 'Church' is derived from the Greek *ekklesia*" (p. 19). Dr. Richardson can hardly mean "derived;" the correct derivation (from *kuriakon*) is given on page 1. The Donation of Constantine certainly dates from the eighth, not, as twice stated here (pp. 90, 138), from the ninth century.

Dr. Richardson's sane and unbiased treatment of the principal Christian movements and leaders of history, is heartily to be commended. His open-eyed approach to the transition era of the sixteenth century will help to correct the often glibly reiterated error that Protestantism was religious individualism. He gives the reader a just view of Luther's conception of reform in which "faith and community are inseparably united," and recognizes Calvin's "real sense of the corporate body of true Christians." The work shows a sincere practical concern for the church of today and tomorrow, without a trace of bigotry. There are some penetrating remarks on the current trends of interpretation of the church in America. The book will serve a useful purpose. It is to be hoped that it will prove the prelude to a series of fundamental studies of the evolution of the church concept, conceived in the same objective and unsectarian spirit.

JOHN T. MCNEILL

The University of Chicago

Children of Light. Edited by HOWARD H. BRINTON. New York: The Macmillan Co., 1938. Pp. xii + 416. \$3.50.

The fifteen essays in this volume have been written by students of Quaker history in honor of Rufus M. Jones. They are presented on his seventy-fifth birthday as an "affectionate tribute of gratitude and admiration." The book con-

tains a dedicatory poem which well expresses the devotion not only of the writers but of hosts of men and women who are Professor Jones' debtors. We quote the final stanza:

"Joining in fellowship with those above
On whom doth shine the light of heavenly day.
No word we know can speak the thought of
love,
Ever the best word must unspoken be:
So mutely, gratefully, we think of thee."

Mr. Brinton, the editor of the book and the writer of the concluding essay, calls attention to the catholicity of Professor Jones' interests and achievements. There might well have been prepared a "sheaf of philosophical essays in recognition of Rufus Jones as philosopher," or a discussion of "quaker efforts at solving social problems" because of his leadership of the American Friends Service Committee. But these essays have been written to honor Rufus Jones the historian, "in whose hands the history of a small Christian sect has become a drama of souls seeking and finding fulfillment in God."

There are three essays on William Penn. The first by Herbert G. Wood, is a description and critique of Penn's *The Christian Quaker*. The second, by Francis R. Taylor, a lawyer, is a brilliant treatment of Penn's work as a Constitution maker. The third contrasts the "personality types" of Penn and John Woolman. Henry J. Cadbury writes on the relation of the Quakers to the Hebrew Scriptures and to Judaism. There is a graphic essay on the "sufferings" of the Quakers during the American Revolution and a revealing chapter describing the home life of "the large array of ordinary unnamed Friends who were saints in the farmhouse and leaders of light and truth in their communities."

The final essay makes use of some one hun-

(Continued on page 244)

BOOK NOTICES

New Frontiers of Religion. The Church in a Changing Community. By ARTHUR L. SWIFT, JR. New York: The Macmillan Company, 1938. xi + 171 pages. \$2.00.

This volume is a study of the influence on religion of its social environment and of its influence on that environment. Its aim is to gain light on the future of religion in America. A brief survey is presented of religion in savage life, of the rise and development of the religion of Israel, of the development of Christianity, and a slightly more detailed sketch of the influence of modern invention, industrialism, and the rise of the scientific spirit on religion. It will be a surprise to many to learn that in our Colonial days but 5% of the population were Church-members, while in 1926 40% were thus enrolled. In the same year the property and endowments of American Churches exceeded \$7,000,000,000. Such facts indicate that our era is not so much more godless than others as we have thought. The congregations that gather in these edifices on Sunday are, however, relatively smaller. Professor Swift reviews the problem in the endeavor to discover how the Church may best fulfil its mission in a social organism that is changing more rapidly than ever before, how it may recapture the interest of the laboring classes, and how it may minister to the sparsely settled rural districts. His advice on all these topics is well considered and sane. He emphasizes the fact that religion is communion with God—the gaining of spiritual reinforcement for the conflict of life with the Infinite Spirit—that nothing is gained, but much is lost, if the minister neglects his own devotional life, and that young and old need to be taught real religion as a way of living. Many valuable hints are also given for dealing with practical situations in all sorts of environments. It is a book containing help for all types of religious workers.

GEORGE A. BARTON

The Roots of Religion in the Human Soul. By JOHN BAILLIE. London: Jas. Clarke & Co. Ltd., 1938. 123 pages. 1 s.

This is an unchanged reprint of a valuable book which first appeared twelve years ago at the rate of 255 pages and two dollars, now brought to "the reach of the humblest pocket." Americans as well as Scotch, among yet others, will welcome the reappearance of this work of the well known Professor of Divinity in

the University of Edinburgh, and recently of Union Theological Seminary.

The first of these lectures treated "The Present Situation." Despite this chapter's reduced relevance today, and the need of discounting some of its validity for the present, the analyses, the argument, the point of view of later chapters in their study of religion are sound enough to be essentially unaffected. The transient elements in the situation of more than a decade ago help to make more evident the excellent quality, the timeless elements in the remainder of the book.

Readers of Professor Baillie will find here his known emphasis upon the close relationship between religion and moral values. This underscoring of good conduct and its loyalties often protects from some of the vagaries of metaphysical speculation or of ecstatic mystical experience, two of the major misunderstandings of religion he discusses. As he treats the latter he quotes Herrmann with approval, "To say that religion is merely feeling is much too like what its worst enemies have always said" (p. 43). Moreover, he makes it clear that any such attitude expresses an abstraction. There is no such thing as feeling without thought, however much a minimum of it there may sometimes be. The dependence is such that "when you get behind knowledge, you get behind feeling too" (p. 44). Neither here nor in miracles and prophecy did Jesus find the centre of religion but in doing God's will (p. 54).

However, Baillie insists religion is not "another name for morality" (p. 56). There is in it something more than noble living merely, something not found in the positivistic humanism of Comte, Natorp, et al. This something is the feeling that noble living aligns us with the Eternal, with "the very Heart and Soul of things" (p. 59). This faith was central to Jesus and Paul. Religion is "a confidence in the reality of goodness, and the goodness of reality" (p. 67).

It would be easy to cite many examples of keen criticism, excellent reasoning, illuminating insights, and helpful summaries. It's the kind of a book serious students of religion should know.

Allegheny College

IRWIN R. BEILER

Ethical Dilemmas of Ministers. By FREDERICK F. MUELLER and HUGH HARTSHORNE. New York: Charles Scribner's Sons, 1937. xii + 250 pages. \$2.00.

Few books on this theme are based so largely on actual practice as is this one. Eight hundred

twenty-three replies to questionnaires and 100 interviews with ministers form the basis of the study. The results obtained reveal that there is a wide range of practice in such matters as marriage, perquisites, special privileges, etc., and that a large majority of ministers acknowledge confusion and doubt concerning many aspects of their work. A code of ministerial ethics similar to those available in many of the professions such as medicine, law, and education would seem to be a desideratum.

Theological seminaries, according to the authors, do not make adequate provision for training in professional ethics. In not one of 57 theological schools investigated is there a course in this field.

According to this study dilemmas arise most frequently in connection with those functions of a minister's life where money is involved. For instance, the subject of fees for marriages, funerals, and baptisms receives wide attention. An entire chapter is devoted to special privileges, such as discounts for professional services, college tuition, ordinary purchases, as well as reductions in railroad fare. The practices seem to be conditioned by personal preferences, denominational affiliations, special teachings in certain seminaries, and amount of regular salary. The ethics involved in modes of raising money for financing churches likewise receives attention. The examination of modes of investing surplus funds or endowments reveals the fact that about two-thirds of the pastors question the ethics of investing in stocks and bonds. Three-fourths regard it unethical to invest without learning whether the corporation is fair to labor.

On the subject of marriage it may be noted that fees seem to be offered in only about 50 per cent of the cases. Sixty-four and three-tenths per cent accept all fees offered by non-members and 48.4 accept all fees from members. For funerals only 25.6 per cent accept all fees offered by non-members and 8.2 accept all fees from members.

The authors rendered an outstanding service in their tabulation regarding the desirability of getting rid of all perquisites. Fifty-eight and five-tenths per cent would vote "Yes" and 40.8 per cent voted "No." Forty-two and seven-tenths per cent went so far as to say that it would be impossible to eliminate the perquisites.

The statistical nature of this volume makes a thorough criticism difficult. On the whole it must be said that the authors have made a distinct contribution in a field where greater uniformity of practice is highly desirable. One senses a lack in this work of a positive stand by the authors on many issues but perhaps this is due to the statistical

nature of their undertaking. However, as one who has lived in the midst of a marriage mill where Protestant ministers (with one exception) have kept the mill grinding, because of their interest in fees, the reviewer looked in vain for light on this particular dilemma. The value of this volume consists in the fact that it has ventured into a field where there is an amazing lack of information. It is to be hoped that at an early date someone will make a critical study of the socio-religious implications of this entire subject.

ARTHUR R. SIEBENS

*First Presbyterian Church,
Bowling Green, Ohio*

The Meaning of the Moral Life. By WARREN NELSON NEVIUS. New York: Noble and Noble, 1930. 375 pages. \$2.25.

This textbook purposely confines itself to theoretical and historical Ethics. The first 90 pages are theoretical, blocking out the field, defining terms, and presenting the main problems. The second part, 150 pages, is historical, outlining the views of about forty thinkers and schools of ethical thought. The critical and constructive part, 75 pages, includes expositions and criticisms of three theories: Intuitionism, Hedonism, and Realization. The concluding chapters are metaphysical, making the case for human freedom, God, and immortality.

The book is distinctly an introduction to "moral philosophy." Its basal position is that of the German-British idealistic tradition. Emphasis is laid on a metaphysical foundation for ethics, and Idealism is meant. The dependence of morals on religion is insisted upon. "Ethics and the belief in God go hand in hand." The ethical theory accepted and defended is Realization, or idealistic Perfectionism. Definitions and distinctions are clearly made. The style is lucid. The author stanchly presents what he believes, and appears to vanquish most (if not all) who have thought differently.

Here, the evolutionary and practical aspects of morality are definitely minimized. "The science of ethics" is distinguished from "the art of moral conduct," and attention is largely confined to the former. In a day when pedagogy is increasingly committed to specific learnings, the entire omission of discussion of the main practical problems of individual and social living will impress many as a major defect in a text book. Some will think that evolutionary and naturalistic features have been treated cavalierly, and the supernaturalism overdone. However, the author has done well what he

seems to have intended. After all, what should a college course in Ethics accomplish? Dr. Nevius has provided one kind of answer.

HORACE T. HOUF

Ohio University

A Self Worth Having. By W. G. CHANTER. New York: The Abingdon Press, 1938. 116 pages. \$1.25.

At a time when the market is full of books on self-culture like those of Dale Carnegie and Lin Yutang, which praise selfishness, it is refreshing to read a volume which emphasizes the unselfish devotion of life to ideals of service and sacrifice.

The thesis of Dr. Chanter's book on the good life is that a study of the life of Jesus is the essential basis for any consideration of the problem of effective personality. Taking the experience of Jesus, in particular the temptation experience, as normative, the author shows five essentials for the achievement of worthy selfhood. They are: willingness to face reality rather than to take refuge in illusion, freedom as loyalty to ideals and control of self in the light of ideals, self-denial for the sake of social welfare, courage in both small things and great, and faith in the ultimate triumph of ideals.

The book is mainly religious rather than philosophical, although the title suggests the latter type of treatment. If its thesis that Jesus is the ultimate authority and example of the good life be granted, the rest follows logically, although the questioning mind might seek for further reasons and more light. Does the recognition of Jesus as the supreme model lead to the danger of authoritarianism or to the exclusion of light from other sources? Surely Socrates and Plato, Confucius and Buddha have wisdom to impart to any seeker for a better self. Would not the book have been stronger if it had been called *The Teaching of Jesus about the Self*? Dr. Chanter makes some exaggerated statements, as when he says that all moral failure is due to selfishness. Is there not irrational unselfishness that also leads to moral failure? He lays great weight on the temptation and does not fully interpret the new insights of Jesus' later life.

In spite of minor defects, the book is original and stimulating. It is written in a direct and popular style. It should be used by many ministers and by study groups, and perplexed individuals should find it very helpful.

JANNETTE E. NEWHALL

Newton Library

The Pendulum Swings Back. By MARVIN M. BLACK. Nashville: Cokesbury Press, 1938. 229 pages. \$2.00.

The title indicates that new thoughts or movements are apt to go to extremes which in time require readjustments. Old Testament criticism went to an extreme but is finding its equilibrium. The theory of evolution is passing through a similar experience. It would be a serious mistake in both cases to interpret the readjustment as a reversal to the old positions. No such reversal is taking place; but the errors of extreme positions are being corrected.

The object of this book is to combat the one-sided notion that life is the chance result of physico-chemical forces. This notion came into being by an unintended application of the Spencer-Darwin theory of evolution. The newer researches in biology, physics, and psychology have brought facts to light that such a view is insufficient to account for all of the characteristics of life. It is becoming increasingly clearer that man in whom evolution has reached its height must be viewed from the point of view of an organism and personality, a totalitarian entity, composed of both body and soul, with purpose and will, the result of vitalism and teleology which manifest the reality of an ultimate Spirit and the supreme purpose of the universe.

The book is a tract for the times and deserves wide circulation. It is a popular presentation of a vital theme. The author's experience as a journalist as well as teacher has stood him in good stead in putting his thought across. He makes a strong appeal to the larger student body and teachers, of the "natural" sciences, medicine, journalism, anthropology and the "new history," etc., those who eschew courses in philosophy or Bible and religion; and if they can be made to read it, it will do incalculable good.

ISMAR J. PERITZ

Where God and Science Meet. By SAMUEL EDWIN ANDERSON. Boston: Meador Publishing Company, 1938. 235 pages. \$2.00.

The principal value of this book consists in the number of significant quotations from scientists of the first rank which it assembles upon a wide variety of subjects ranging from the origin of life to the transmission of intelligence through mental telepathy. Especially important is the discussion of Dr. George Crile's "electric battery" theory of the composition and mechanism of the brain and nerve cells. The latter theory, which forms the basis of a large portion of the book, leads the author into extensive discussion of the proper conditions of consciousness, its

functioning by means of electric current transmitted to the dendrites through an electrolyte, lecithin, the effects upon the brain and body of the glands of internal secretion, and the electrical impairment of the cells through stimulants and narcotics, concussion, shock and infection. Death is described in electrical terms; it ensues when sudden discharge or chemical impairment causes the potential of the cells to drop to zero.

As a contribution to the *rapprochement* of science and religion, the book is disappointing, since the author's discussion of the importance of the scientific data he assembles for religion is so meager that, in such instances as the topic of the effects of narcotics, he makes no connection at all with religion, and, in other instances, merely states his conclusions so briefly that he fails to bridge the gap between the two realms effectively, with the result that his religious inferences give the effect of *non sequiturs*. Moreover, the book makes no new points concerning the potential support which science may lend to religion, but merely brings forward the familiar teleological arguments to be found in almost any treatment of the question.

LOUISE S. EBY

Milwaukee-Downer College

Prayer and Worship. By DOUGAS V. STEERE. New York: Association Press, 1938. 70 pages. 50c.

This is the sixth volume of the Hazen books on religion, and is a worthy addition to the series. Its aim is to assist men and women to find for themselves some of the power exhibited in the most profoundly religious lives. Two chapters are devoted to an exposition of private prayer, one to corporate worship, and another to devotional reading. Real prayer is defined as work with God rather than speech with God. The prayer of intercession is recommended as of value to an individualistic generation, but here again it is stressed that prayer may lead to a recognition of work to be done. "Prayer is incipient action."

In discussing the importance of corporate worship, the author reports the testimony of a dozen religious leaders in the East who find that without corporate worship their personal religious vitality is diminished. Group worship is recommended as a way to avoid a self-centered religion.

In the closing chapter living with a limited number of devotional books is recommended in preference to reading a wide variety. Bernard of Clairvaux is quoted in this connection as saying: "If then you are wise, you will show yourself rather as a reservoir than as a canal. For a canal spreads

abroad water as it receives it, but a reservoir waits until it is filled before overflowing, and thus communicates, without loss to itself, its superabundant water."

CARL E. PURINTON

Adelphi College

The English Bible. By VERNON F. STORR. London: Methuen & Co., Ltd., 1938. 143 pages. 3s. 6d.

In England, a National Council, representing the Church of England and the Free Churches, set aside Sunday, June 19th, 1938, as a Day of Thanksgiving on which to commemorate the Fourth Centenary of the English Bible. In spite of the fact that the Bible seems not to hold the place in the lives of people today that it did several generations ago, the flood of literature about it demonstrates conclusively that no other book, or compilation of books, can arouse interest or provoke thought in a like manner.

This important little book consists of a group of essays on the English Bible by John Livingstone Lowes, W. Macneile Dixon, the late A. Clutton-Brock and Arthur Quiller-Couch, with an introduction by H. Hensley Henson, Bishop of Durham. The essays have a peculiar interest because the authors are, for the most part, not professionally engaged with religion. Yet, it is pointed out, by Sir A. Quiller-Couch, for example, in one of his three essays "On Reading the Bible," that, while the Bible is to be regarded as a masterpiece of English Literature (and can be studied accordingly), it must be more than that, if one is to appreciate it properly. For it is "by all odds the most spiritually living thing we inherit," a "fountain of life" and an important source of the doctrines that matter.

DALE H. MOORE

Lafayette College

Supplement to Peake's Commentary. A. J. GRIEVE, Editor. London and Edinburgh: T. C. & E. C. Jack, 1936. 37 pages. Two shillings.

The host of users of Peak's Commentary (published 1919) will be grateful for this valuable Supplement which presents surveys of the most important recent biblical research along certain selected lines. The fifteen topics treated include: Old Testament canon, text, chronology, religion, prophets, Psalms, Wisdom, etc.; New Testament chronology, canon, language, text, geography, life and teaching of Jesus, Synoptic Problem, Fourth Gospel, etc.

The articles, written by a group of competent scholars, state in concise form the principal researches and present results in the subjects considered. Short

bibliographies accompany each article, taking account of recent literature, British, Continental and American.

The articles are of uniformly high quality, but perhaps we may refer briefly, without disparagement to the others, to some which hold a special interest at the present time. J. W. Jack gives a sketch of some important archaeological discoveries and their significance, description of some half-dozen sites, and recent data on the nations of the Near East in antiquity. Brevity has made the discussion necessarily incomplete. One or two conclusions, especially on the Ras Shamra tablets, are based on early interpretations not generally accepted by scholars.

H. Wheeler Robinson, in an article on the Pentateuch discusses the documentary theory which "still remains the best explanation of the facts" while "the most valid criticisms suggest modifications or caution in the use of the documentary theory, rather than any abandonment of its general outline." He warns students of the Old Testament to "beware of the statement sometimes made by archaeologists (and magnified by journalists) that archaeology has discredited Biblical criticism. What it has done has been to bring a number of new and important data (often admitting very diverse interpretations by archaeologists themselves), which have to be correlated with the independent evidence of literary criticism, which they do not by any means displace."

An interesting discussion by W. H. Wardle on "Prophecy and the Prophets" concerns the relation of priests to prophets and of both to shrines. He calls into question the commonly-held supposition that prophets and priests were mutually antagonistic and directs attention to the "cultic prophets" in Israel who "filled a rôle of at least equal if not greater importance, in reference to the shrines, than the rôle of the priests possessed." This was true not only of early, but of later prophets. It is suggested that "there may have been some deliberate obscuring of the situation in the sources" and that "the priests eventually gained the upper hand over the prophets and succeeded in reducing them to the position of inferior temple servants or levites."

The New Testament articles, which occupy about half the volume, take account of the most recent researches and literature in the field. While an open mind is preserved toward the method of *Formgeschichte*, there is a tendency to question the fruitfulness of this approach and to affirm its present limitations and negative results.

The reader gains the impression, which is a correct one, that few of the complex problems of biblical re-

search have been conclusively settled, though welcome light in many directions is constantly being shed upon them by continued investigation.

JOHN W. FLIGHT

Haverford College

Analytical Concordance to the Bible. By ROBERT YOUNG. Latest revised (20th) Edition. New York: Funk & Wagnalls Company, 1937. Folio, 244 pages. \$7.50.

The supreme supplement of this edition is Prof. William F. Albright's "Recent Discoveries in Bible Lands," covered in 45 pages. It contains a survey of the discoveries; a restatement of biblical history based upon them; and a chronological table. The superior scholarship of the author, generally acknowledged, and his faith in the Bible and the God of the Bible, make this contribution of the utmost value. It is in the new light of this supplement that the proper and geographical names and connecting history in the Concordance, which is one of its special features, must be read.

Every Hebrew and Greek word is printed in the original characters, and the correct pronunciation D—Bible and Religion given in English letters, so that no one need hesitate in speaking or reading to give the original word. This feature is also of great value in determining by statistics the usage of words.

This new edition of the great standard work deserves to be hailed with delight by old and new users.

ISMAR J. PERITZ

Introduction to Scripture. By THOMAS MORAN. New York: Sheed and Ward, 1937. 188 pages. \$2.50.

This is a Roman Catholic introduction resting its conclusions chiefly upon ecclesiastical tradition. "The criterion by which we know what Books were inspired is the Tradition of the Church" (p. 25). "Inspiration ceased after the death of the last Apostle, since the deposit of Faith closed then" (p. 12). Job "was written in the time of Solomon" (p. 100). "The traditional author of Ecclesiastes is Solomon" (p. 102). "Daniel's visions are remarkable for the precision with which he foresaw the future" (p. 125). St. Paul wrote fourteen epistles, including Hebrews. And so forth.

The author states (p. 1): "the method followed today in this study is the historical critical method, and is strictly scientific," but scarcely a hint of this method appears thereafter. The book might almost have been written four hundred or more years ago so far as

evincing any "straightforward historical inquiry into the status of the Sacred Books" (p. 2).

JOHN W. FLIGHT

Haverford College

The Modern Message of the Psalms. By ROLLIN H. WALKER. New York: The Abingdon Press, 1938. 207 pages. \$1.50.

As every hard pressed teacher knows, the well of the Psalms is deep and youth in their inexperience have little to draw with. This book by Professor Walker is an ideal bucket and rope.

This book is exactly what its title proclaims. Though it does not deal with the critical problems nor historical developments of the psalmist's religion, it is based upon a profound knowledge of both.

The eleven brief chapters deal with such great ideas and moods as: The Man Approved of God—The Path that Leads to Peace and Safety. The Nature Psalms—The Fresh Air Cure. Praise of the Word of God—Where to Find the Vitamins. Courage and Confidence—Digitalis for Heart Failure.

An appendix deals briefly with the Imprecatory Psalms. It contains also a short bibliography and a questionnaire on each of the chapters to promote further study.

The sub-titles of the chapters reveal at once the modern flavor and the penetrating insight of the book. They show, too, its sparkling style.

The treatment is psychological, although fumigated of all scientific jargon and immune from any silly attempt to "prove" that the Psalms square with modern psychological theory. There are two ways to treat the religion of the Psalms. One is to discuss the Psalmist's beliefs about God, Nature, Sin, Demons, Eschatology, etc. The other is to expose his inner hopes and sorrows, longings and thanksgivings. It is this latter, rarely done and very difficult, that is here done gloriously.

By a constant reference to Jesus the book shows how close at times the ancient poet was to Jesus, and how always Jesus makes possible the fuller experience for which the psalmist longed.

The book's insights into the religious significance of the ancient Palestinian life are searching and profound. It is honey-combed with illustrations from half a dozen scientific fields. Half a hundred writers from Augustine to Niebuhr speak their illuminating word. It is peppered and salted with Shakespeare. And always to the sole purpose of illuminating the modern message of the Psalms.

Any teacher wishing for himself or his students a fascinating exposition of those timeless and universal

struggles and aspirations of the soul will find this book a delight and a necessity.

CHESTER WARREN QUIMBY

A Descriptive Catalogue of Greek New Testament Manuscripts in America. By KENNETH W. CLARK. Chicago: The University of Chicago Press, 1937. xxix + 418 pages. lxxiii plates. \$5.00.

The foundation of biblical study is textual criticism. Whatever throws light on the original text and brings us nearer to the autographs, is of concern to us. Neither jot nor tittle is meaningless and every feature contributes to the picture.

There are in America today 256 original manuscripts of the Greek New Testament. Each of these is described in this catalogue, with full attention to its physical appearance, illumination and equipment, textual data, and history. We need to know where these treasures are housed.

This sumptuous volume is a credit to painstaking American scholarship and skillful publication; and it deserves to stand proudly by the side of similar publications of the British Museum and other great libraries.

ISMAR J. PERITZ

Origins and Growth of the New Testament. By G. B. AYRE. London: Blackie & Son, Ltd., 1937. vii + 136 pages. 2s. 6d. net.

Every school and church should have not one but several copies of this book for the use of both teachers and students. It is a valuable piece of work because it combines scholarship with human understanding. In the preface the author says "The following chapters are an attempt to trace the birth and growth of the books of the New Testament, and are intended to help teachers, youth groups, and all who are anxious to know how the Gospel was handed down." Mr. Ayre has accomplished his purpose admirably because he has chosen his material with care and arranged it well. Of all that might be said he has used only what is most meaningful and significant. In so doing, he has in no sense sacrificed scholarship for popularity.

This book has a surprising amount of information for its 136 pages and yet it never shows the fault of being over-stuffed. It has simplicity and unity. The vocabulary used is within the reach of fifteen year old students. At no point is the language too technical. Where words are used that the reader may not have encountered before, their meaning is either clearly defined or sug-

gested in the general context of the paragraph. The unity of the book lies in its simplicity of purpose and its careful arrangement of material. There is an excellent balance of information and interpretation.

As one closes the book, he does so feeling that he has gained a real knowledge of the conditions under which the New Testament was written and a closer contact with the minds of its authors.

A. GRAHAM BALDWIN

*Phillips Academy
Andover, Mass.*

A Conservative Introduction to the New Testament.

By SAMUEL A. CARTLEDGE. Grand Rapids: Zondervan Publishing House, 1938. 196 pages. \$1.50.

This book presents a concise and intelligent defense of the conservative point of view with regard to the New Testament, and as such it is a welcome addition to the literature of biblical study. The distinctive features of Conservatism are defined in the Preface as "a belief in the deity of Jesus, in the miraculous, and in the inspiration of the Scriptures."

Despite its small compass the work covers the whole field of New Testament Introduction. In Part I, "General Introduction," the sections on the text and canon of the New Testament reflect Dr. Cartledge's thorough competence in these fields, while the chapter on "Pagan Religions in the Roman Empire" seems perfunctory. There is no separate treatment of the Jewish background.

Part II, "Special Introduction," deals with the books of the New Testament in the following order—Synoptics, Acts, Pauline Epistles (Galatians first), Hebrews, Catholic Epistles, Johannine Literature. The treatment is fair and judicious; basic evidence is well presented, and important source material is often quoted verbatim—a feature which is worth reams of speculation. The author is scrupulously fair in presenting the views of those who differ with him. The term "Radical" is usually applied to those scholars who do not hold the conservative point of view. Unfortunately, there is probably now no way in which that fine word can be saved from a down-grade development; nevertheless, most opponents of the conservative point of view would rather be known as Liberals than as Radicals.

The Synoptics and Acts are tentatively dated between 50 and 61. The Apostle John is considered the author of all the Johannine Literature, dated at the end of the first and the beginning of the second century. With regard to Hebrews, Dr. Cartledge sums up the evidence very well, and then says (p.

127), "But there seems to be more evidence against the Pauline authorship of the Greek Epistle than we have for it." This might well serve as a classic example of understatement. As for Second Peter, the author could evidently regard it as pseudonymous without damage to his convictions. Generally, arguments from style and developmental theories of early Christian thought and action are regarded with great suspicion.

Two important appendices deal with "The Miraculous in the New Testament" and "The Inspiration of the Bible." In the latter, the author is more ready than most Conservatives to admit the possibility of error in scientific or historical fact in the Bible when no religious truth is involved.

Typographical errors are few and unimportant. The style of the book is sometimes marred by colloquialisms and by a certain jerkiness which reminds one of lecture notes. Nevertheless, it is to be recommended as a scholarly, yet popular presentation of a point of view which is more widely held than many realize.

F. W. GINGRICH

Albright College

A Modern Introduction to the New Testament. By GUY KENDALL. London: Methuen & Co., Ltd., 1938. 288 pages. 7s. 6d.

Most introductions to the New Testament are too technical and comprehensive, both in scope and linguistic reference, to serve the ordinary student without supervision. Mr. Kendall aims here to explain the present position of New Testament scholarship in such a way that the general reader with no specialized knowledge, and with no other help than the Revised Version of the Bible, may become informed about the saner modern critical approach to the New Testament. While the various books of the New Testament are treated individually or in appropriate groupings, there are separate chapters on such subjects as the origin of the New Testament, the Messiah and the Kingdom of God, the Sermon on the Mount, the Virgin Birth and the Resurrection, the miracles, the organization of the Church, and some of the more important doctrinal points arising out of Paul's theology. What the author leaves unsaid is sometimes irritating, although probably unavoidable in a brief treatment of this kind. At least, it may stimulate the inquiring student to further research.

This book may serve well as an introductory textbook for high school, first year college or university courses and the more advanced classes in the Sunday School. The individual student, also, without any

other aid than the Revised Version of the Bible, could gain an invaluable understanding of the critical approach to the New Testament. In fact, the book is so written that constant reference to the Bible is necessary in order to follow the interpretative method adopted by the author.

DALE H. MOORE

Lafayette College

Early Portraits of Jesus. By KATHARINE L. RICHARDS ROCKWELL. New York: The Woman's Press, 1937. 53 pages. \$50.

How did Jesus' friends and contemporaries picture him? What made some of them go out among hostile crowds and preach about him after his death and what caused others to write down what they felt was important? In this little pamphlet Mrs. Rockwell leads the reader into the fascinating question of the sources of information about Jesus in a new and fresh way. Drawing upon the inner testimony of the gospels she shows Peter and the other members of the early Christian community, first in bewilderment and despair, then in the power of conviction that Jesus had conquered death and the cross. The point of view and experience of Paul and of each of the Gospel writers is ably and interestingly treated. This little book ought to prove valuable to many teachers of religion.

A. GRAHAM BALDWIN

Phillips Academy,
Andover, Mass.

Luke, First Century Christian. By GRAHAM CHAMBERS HUNTER. New York: Harper & Brothers, 1937. xx + 170 pages. \$2.00.

In this book the writer has sought to become acquainted with and to reveal to others the personality of Luke, the author of the third gospel and the book of Acts. To equip himself for the task, Mr. Hunter has studied faithfully these New Testament writings; has read widely in the critical works concerning them; and has exercised his sympathetic imagination, reading behind the lines of the gospel and chronicle with the intent to discern their author's purposes, interests and ideals. The portrait thus derived of Luke is that of "an artist, adventurer and missionary, of a man radiant with humor and fortitude." Religiously Luke's pre-occupation, as Mr. Hunter sees it, is with the social meanings of faith. The two-volume work, *Luke-Acts*, is, he says, "the outstanding document of the ancient world on behalf of mercy" (p. 146).

Since the purpose of this book is interpretive, and the public for which it is intended is the lay group,

positions have had to be taken without debate which will often raise questions in the scholar's mind. For example it is assumed that Luke was a proselyte to Judaism before he became a Christian, that he accompanied Paul on all his missionary journeys, that the gospel was written in 61, earlier than Matthew, and that the interests of a physician are traceable throughout the writing. If the book were to be used in schools, all these points and others would need fuller discussion, and the bases for their assumption would need to be more completely presented than Mr. Hunter has found occasion to do here. This is also true regarding the relationship between the views of Professor Torrey and of the Form-Critics as to the origin of the gospel,—to both of which Mr. Hunter makes reference. But if the book is used, as no doubt its author intended, as a help to the general reader for reconstructing the background of the third gospel and Acts, and as a stimulus to the imagination in making acquaintance with its author, then these demands need not be made upon it and the book will serve a useful purpose. Mr. Hunter's residence in Palestine, his sympathy with people, and his historical imagination have served him well in reconstructing the times, and in interpreting anew the personality of Luke, the beloved physician and author.

MARY ELY LYMAN

Barnard College and
Union Theological Seminary

The Enigma of the Fourth Gospel. By ROBERT EISLER. London: Methuen & Co., Ltd., 1938. 224 pages. 12s. 6d.

The late Adolf von Harnack referred to the Johannine problem as "the greatest enigma in the entire field of Christian history." It is this enigma which Dr. Eisler claims to have solved on the basis of Dom Donatien de Bruyne's interpretation (1928) of "the most ancient Latin prefaces to the Gospels," which have been referred to by de Bruyne and von Harnack as "the anti-Marcionite prologues to the Gospels."

Dr. Eisler's thesis is that the author of the Fourth Gospel was John the Evangelist, a son of Annas ben Sethi, a high priest between the years 6 to 15 A. D. As a boy, this John saw, heard and even touched Jesus when He was teaching within the precincts of the Temple at Jerusalem. In this way, the claim of John XXI:24 that an eye-witness was writing about Christ is satisfied. It is this John, Dr. Eisler says, to whom reference is made in Acts X:6 and in Flavius Josephus' "Jewish War," the latter testifying that all of the sons of Annas became high priests,

John being high priest between 37 and 41 A. D. As a result of the evils which befell Jerusalem and the Temple, John later moved to Ephesus, where he wrote the Gospel between 115 and 117 A. D.

Every student of the New Testament will find this book interesting and provocative, the references to early manuscripts being particularly useful. But Dr. Eisler is too positive in his conclusions on evidence which is not overwhelming, and his imaginary filling in of detail is much too realistic (pp. 200-201). One is still not satisfied that "the enigma of the Fourth Gospel" has been completely solved.

DALE H. MOORE

Lafayette College

Saint Paul from the Trenches. By GERALD WARRE CORNISH. Boston: Houghton Mifflin Company, 1938. 84 pages. \$1.35.

The title of this small book is explained by its history. Gerald Warre Cornish, a young Cambridge University graduate left a lectureship in Greek at Manchester University to serve England in the World War. During monotonous periods in the trenches he paraphrased I and II Corinthians and began to do likewise with Ephesians when he was killed in action. His friend, the classical scholar, John Sidney Braithwaite, who wrote the foreword to the book as finally published, wisely left it just as Mr. Cornish had laid it down without completing or apparently editing it at all. Ephesians is broken off in the midst of Chapter 4.

Mr. Braithwaite and others regularly refer to this writing as a translation and doubtless the soldier-scholar was quite capable of making a translation had he so desired. He shows at every turn scholarly handling of the Greek text but it is evident that he not only preferred to paraphrase but did so with bold freedom. He transferred sentences or groups of sentences from one part of a chapter to another. He rendered Paul's idioms and figures of speech by pungent idioms and figures peculiar to his English world. Further, where the Apostle's meaning was doubtful, Mr. Cornish decided what he had meant to convey and had words flow from the Apostle's pen accordingly. To do this so effectively, so freshly and so convincingly, so faithfully to facts on the whole, required a wide knowledge of New Testament times and situations as well as a deep sympathetic interest in St. Paul and his message. Possibly the writer would himself have named the work, "Epistles of St. Paul as Interpreted by Gerald Warre Cornish."

A spirit of worship pervades the book and the style is at times liturgical. Nevertheless he dared

to insert or build up explanatory phrases, such as "As Jeremiah says" (I Cor. 1:31) "and so the word of the Bible comes true" (I Cor. 1:19), "in the second chapter of Genesis" just following I Cor. 11:3, "as the tragic poet says" (I Cor. 15:33). In the beginning of Chapter 5, I Corinthians, the paraphrase introduces questions without parallels in the Greek text. "Have you rid yourself of the sin which disgraces your ancient city and makes her a by-word,—are you spotless?" Then after describing the "scandal wherein a son has sinned against his own father and his father's wife" he puts into St. Paul's mouth the information, "Under the law such offenders were taken out of the city by the whole congregation and stoned without the gate."

Often these interpolations and "intentional errors" bring out strikingly St. Paul's probable message and what lay behind it, as in I Corinthians 8 where he inserts an explanation of the practical difficulties in buying meat in Corinthian markets unconnected with heathen worship. On the other hand no suggestion is left in Chapter 5 that the Apostle had any intention of performing a punitive miracle. It is "the old leaven of fornication and hell" which is to suffer "the doom that is coming on all flesh." In Chapter 7 St. Paul's celibate position is startlingly heightened. "Parthenos" here means according to Mr. Cornish the superior Christian male who is himself "a virgin." No suggestion is made of drunkenness at the Eucharistic feast.

Taken as a whole this little volume is not only a refreshing and suggestive paraphrase, a commentary furnishing valuable side lights and background but also an interpretation by a scholar and a Christian of deep experience and cultivated art. Its devotional values are recognized by the publishers in the dress they have given it,—purple cloth lettered in gold, with a format attractive for gift use. It is sheer tragedy that war ended his life before he had completed the New Testament.

HAZEL E. FOSTER

Presbyterian College of Christian Education

The Epistle to the Romans in the Revised Version with Introduction and Commentary. By K. E. KIRK. New York: Oxford University Press, 1937. 245 pages. \$1.75.

This is a volume of the Clarendon Bible published under the general editorship of Bishop Strong and Bishop Wild. The series is frankly modern in recognizing that the progress of archaeological and critical studies has made it impossible to read or teach precisely in the old way. It is designed for use as a college textbook; and the aim is to put forward a

constructive view of the biblical books and their teaching, taking in consideration and welcoming results as to which there is a large measure of agreement among scholars.

An outstanding characteristic of the treatment, which gives it a modern trait, is the preponderance given to the teaching of the epistle over against philological matter, the former, under the caption of "The Main Ideas of the Epistle," occupying 101 pages as against 68 pages of the Commentary. This is a highly commendable feature; for it is the ideas of the epistle that have made history, and they matter most.

The frankness with which the author faces some of St. Paul's antiquated ideas may be illustrated by the treatment of the relation of sin to death. "The modern reader," the author says, "knows that there is no such metaphysical connection between death and sin as S. Paul and his contemporaries believed. Death is a universal phenomenon in the physical world, affecting unconscious organisms as much as conscious ones. This fact challenges the entire relation between sin and death assumed in the epistle . . . set down as a piece of mythology which the world has outgrown . . ."

On the conception of "justification," considered the keyword of the epistle, we may note some advance. The Lutheran view still holds sway in the most recent German works. So Schrenk in Kittel's *Theologisches Woerterbuch Zum Neuen Testament* says: (p. 219) "Forensic usage by Paul clear and uncontestable." But McGiffert (Apostolic Age, p. 144), following Vincent, had protested against this one sided view, and had pointed out the ethical meaning of justification, saying that Paul's "tendency was predominantly ethical, and the forensic terms were secondary, not primary, with him." While our author does not go so far regarding the meaning "to make him just or righteous" a "fairy tale," he nevertheless discards the emphasis upon the forensic element, and adopts in its place a term with ethical significance—"release from sin" . . . "relief from hopelessness," involving "a certainty of victory."

The book is a succinct and scholarly discussion of Paul's greatest epistle, constructive, clear and interesting, with twenty-two illustrations, well designed to win favor among modern students of the Bible.

ISMAR J. PERITZ

The Makers of the New Testament. By R. L. PELLY. London: Student Christian Movement Press, 1938. 111 pages. 2 shillings.

For both teachers and pupils this book will be very useful. It is a help towards understanding the New

Testament because it gives understandable accounts of the men who probably wrote the New Testament. There are longer portraits of James, John, Mark, Paul, Luke and John (the Elder). The author has made a selection among the theories of the critics and has put the evidence together in a human and plausible way. Every sketch is carefully annotated with references to the Bible and to the writings of the first three centuries. Canon Pelly's method of assembling his evidence and his careful references may suggest to students the way in which reasonable ideas of the figures in the background of the New Testament can be derived from the meagre evidence at our disposal. The ingenious piecing together of evidence will have its own appeal to students and at the same time will strengthen their historical appreciation of the writings.

Canon Pelly admits in his introduction that he is using a method which will not satisfy scholars. A method which would satisfy them would interfere with his primary purpose of making "the dry bones of criticism live by clothing them with the warm flesh of imagination." He selects the theories which come nearest to satisfying him and makes his reconstructions on those bases, but he warns the reader that there are other theories which are also supported by competent scholars. Having issued that warning at the beginning he does not allow the necessary uncertainties of scholarship to interfere with his presentation of the earliest Christian authors in a way which should stimulate and enlighten the interest of the average reader of the Bible.

In addition to the portraits there are brief accounts of "The Unknown Great," the authors of Matthew, Hebrews, the epistles of Peter and Jude, and the Revelation.

J. P. WILLIAMS

Groton School

How to Understand Your Bible Better. By HARRIET LOUISE H. PATTERSON. Boston: W. A. Wilde Co., 1934. 128 pages. \$1.00.

In the preface the author states that her aim is "to create an interest in and a greater appreciation of the Bible for its literary merits and its truly historical unfoldment, which will lead in time to a love of the Bible for its spiritual inspiration." She opens with a chapter on "The Bible in Everyday Life" in which she shows how modern many parts of the Bible are. In the second chapter there is an interesting treatment of the Twenty-Third Psalm in relation to pastoral symbolism elsewhere in the Bible and in general literature. "Letters in your Bible" includes some rather unconvincing and confused remarks about let-

ters in the Old Testament and a rather good brief account of the nature of the Pauline Epistles. "Four Men of Vision" treats sketchily the effects of visions on Abraham, Moses, Isaiah and Paul. The second part of the fifth chapter "The Bible Speaks" is a good treatment of the message of the Book of Jonah for our world. In the last chapter the author gives us very brief and rather casual introductions to certain friends which one might find in the Bible. It is difficult to present a winning introduction to the Bible in a hundred and twenty-eight short pages, but this cannot be taken as an excuse for a confusing organization of material and a disregard of many of the results of Biblical criticism.

Groton School

J. P. WILLIAMS

The Old Testament and Modern Discovery. By STEPHEN L. CAIGER. New York: Macmillan, 1938. xii + 102 pages. \$90.

The author of this little volume has rendered commendable service to laymen and students of Bible and archaeology, first by his *Bible and Spade* (1936) and now by this book. Both volumes succeed in packing a great amount of informative material into small compass. While some of the same ground is covered in the two books, the present one, about half the size of the earlier, deals with general results of discoveries and discusses the finds according to countries: Egypt, Babylonia, Assyria, Palestine, Persia, Arabia, Sinai, Syria, Cappadocia. It is a serviceable, though quite condensed popularization.

For the most part a disproportionate space is given to the earlier data, leaving scant room for more significant recent discoveries, although brief, if not always scrupulously accurate, account is taken of the Ras Shamra, Serabit, Lachish and other materials. There is a tendency here and there to give currency to early, plausible but largely unaccepted interpretations and to make somewhat misleading statements, as for example: the interpretation of the Kereth legend of the Ras Shamra tablets (p. 94). the cuneiform alphabet of Ras Shamra "may be called the 'Missing Link' between syllabic cuneiform and the Phoenician or Old Hebrew alphabet" (p. 91); the 1500 B.C. dating of the Serabit inscriptions (pp. 5 and 88); the discredited theory proposed by H. Grimme in 1926 that, as Caiger puts it (p. 87): "amongst the rude inscriptions on the rocks (at Serabit) was one, MNSHEH, which looked almost like the signature of Moses himself, especially as the dates of the Exodus and of the inscriptions roughly corresponded."

The book is written from a moderately-conserva-

tive point of view, though perhaps not so much so as the author's earlier volume. Here, at least, a clearer word of caution is inserted (p. 9): "Up to the present no discoveries have been made which throw any direct light upon the literary evolution of the sacred text itself. The conclusions of the Higher Critics, in short, regarding the documentary sources of the Hebrew Bible remain to all intents and purposes unshaken."

Written originally as one of the "S.P.C.K. Educational Books" and republished in this country by Macmillan, there is a noticeable paucity of reference to American scholars or publications. On the whole this little book furnishes for the non-technical student an elementary introduction to the subject.

JOHN W. FLIGHT

Haverford College

Hear, O Israel. By JOHN COUNROS. London: Methuen & Co., Ltd., 1938. 163 pages. 5s.

This is an interesting book by the famous Jewish author of "The Mask," "The Wall" and "Babel." He appeals to the Jews of today on behalf of Christ, claiming that He was the culmination of the Jewish genius, and that in rejecting Him the Jews have turned their backs on the "greatest prophet" of their religious development. For, he says, Jesus was the natural product of the teachings and prophecies of Israel and as such should be recognized. The result of this recognition would be to bring together the Jewish and Christian religions for their mutual spiritual welfare, and from such a union they could both more effectively oppose their common enemies,—such as Fascism, Nazism and Communism.

While it is encouraging to have a book which tries to give Jesus his proper position in Jewish tradition and which seeks to bring together Jews and Christians as co-operating spiritual forces, Mr. Counros does not seem to have a proper understanding of how religion can best do its work. Religion as such is not immediately concerned with any particular political system, in the sense that it should take political issue with it. He gives the impression that Christianity and Judaism should join forces against those governments which harm the Christian and Jewish Churches. Actually, Christianity (or Judaism) may present an apologetic against the anti-God propaganda of Russia and the pagan racial philosophy of Germany. But that is a different thing from the sort of "resistance" which seems to be suggested by Mr. Counros in his "Foreword" and in Chapter XXVI.

DALE H. MOORE

Lafayette College

The World in Which Jesus Lived. By BASIL MATHEWS. New York: The Abingdon Press, 1938. 130 pages. \$1.50.

This is another book that gives the student of the New Testament insight into the dramatic conflict of forces in Palestine and in the Mediterranean World during the life of Jesus and Paul. It does this simply and clearly in language that anyone can understand. The author points out some of the parallel situations in Jesus' World and our own—the conflict of Church and State, the differences between various sects and parties; the interplay of all kinds of men and ideas. He gives a description of the kind of home Jesus lived in, and the commonplace occurrences of every day life in a village such as Nazareth. This and the information he offers about the richness and importance of Jewish tradition, their holidays and customs, the effect of Greek influence and thought, and the power of Roman domination—all of this gives the reader a new understanding of the forces at work on the mind of a religious genius such as Jesus or Paul. As he starts the section of the book devoted to Paul, Mr. Mathews says, "We shall now try to unravel and trace separately, one after another, the three gleaming threads of the Jew, the Greek, and the Roman that are interwoven into the tapestry of Paul's life," and later he says, "Paul took Christianity out of its nationalist flower-pot and planted it in the soil of humanity." This book combines insight and understanding with an amazing amount of information about Palestine and the ancient world.

The Boys' Old Testament. By KATHARINE FESSENDEN. Cambridge, Mass: The Cosmos Press. 162 pages.

A series of readings from the King James translation of the Old Testament adapted for use in a chapel service or daily assembly. The readings are a good length and well coordinated. As the editor has stated "the book was designed to give boys the Old Testament Stories in the King James Version, not as separate accounts of remote events but as the continued story of a family that grew to be a nation, and of its heroes and its God." There is no effort to interpret or evaluate these stories although many of the readings are introduced by a well chosen title or by a sentence placing them in their proper setting. In the front of the book is an excellent map of the Old Testament country and a diagram giving the family tree of Israel.

A Handbook of Ancient History in Bible Light. By DOROTHY RUTH MILLER. New York: Fleming H. Revell Co. 280 pages. \$2.50.

This book is an interpretation of ancient history against a background of picked passages and ideas from the Bible. The author is convinced that the theory of evolution advanced by science has done great damage to the Christian faith. One of her aims is to counteract this by substituting the doctrine of divine revelation. She therefore repudiates the evolutionary hypothesis and, holding that the Scriptures are the inspired Word of God, claims that they are the only key to the true interpretation of history.

A. GRAHAM BALDWIN

Philips Academy,
Andover, Mass.

God the Creator. By GEORGE S. HENDRY. Nashville: Cokesbury Press, 1938. 170 pages. \$1.50.

The author defends, in Barthian manner, that the knowledge of God is unattainable by reason; that it is a divine revelation vouchsafed by the grace of God, contained in the Scriptures of the Old and New Testaments; and although it may be consonant with reason, yet the only way to attain it is to accept it unquestionably by faith.

The Greeks who sought to find the knowledge of God in nature and by philosophy, like modern scientists, were presumptuous, and so are all they who follow the Greek and not the Hebrew example. The bane of Christian theology is Greek influence, Hellenism. Herein lies the antithesis between Catholic and Protestant: the essence of Protestantism is the recognition of the all-sufficiency and exclusiveness of the revelation of God in His Word. It was Luther, whose greatness as a theologian has come to light within the last fifty years, who realized that this is the fundamental issue in Christian theology; and it is he whom we must take as our master and guide.

If vigorous and enthusiastic assertion and re-assertion were proof, the author would sweep us off our feet. Of course, knowledge of God is divine revelation. But what is the mode of God's revelation? Does God, as the reviewer asked once before in these columns, use the lecture or laboratory method? Is not, according to scripture, nature a source of the knowledge of God? Else what is the meaning of the Psalmist's words: "The heavens declare the glory of God; and the firmament sheweth his handiwork"; or of the Jehovah speeches in the book of Job, where the whole panorama of creation is used as an appeal to reason as revealing the character of God? Or

what becomes of that grand result of biblical research since Luther which has shown that scripture is a "progressive" revelation due to the mental idiosyncrasies of its contributors? God has no other means, we say it reverently, to reveal himself except through man's reason. Reason is God's most precious gift to man; and it is not honoring God to belittle that gift. We would suggest as the best antidote for this author's one-sided attitude Knudson's *The Validity of Religious Experience*.

Nevertheless, the book is stimulating and worth reading.

ISMAR J. PERITZ

Children and the Changing World. By EDNA M. BAXTER. New York: The Methodist Book Concern, 1938. 48 pages. \$.25.

The Methodists are making a real contribution through their new leadership training books for teachers of elementary groups. This latest, by one of the Religious Education faculty in the Hartford Seminary Foundation, is, like Miss Smithers' *Use of the Bible with Children*, sound, brief, clear, and readable. Starting with a chapter on the modern family and effects of home conditions on the character of children, she continues with studies of the social growth of young children, education for good will and peace, temperance education, and ways to guide children in their contact with economic problems. In each case she gives general counsel, reports of experiences, suggestions for children's activities, questions for investigation or discussion in the training group, lists of readings for both children and teachers. There are now available many books on different age groups, many on teaching methods, and on character or personality growth, but I know of no other book dealing with this special subject of training in social responsibility in these several realms and dealing with it in a way to make the average teacher feel that she could and should make more of an effort in this direction. A similar book written especially for parents might prove equally useful.

MURIEL S. CURTIS

Wellesley College

Trust in God. Course One. Leader's Manual. Training Boys and Girls to Hear God Speak Through the Creed and the Lord's Prayer. 53 pages. \$.50.

Obedience to God. Course Two. Leader's Manual. Training Boys and Girls to Hear God Speak Through His Commandments. 53 pages. \$.50.

Our Bible. Senior Manual. Training People to Hear God Speak Through the Holy Scriptures. 171 pages. \$1.00.

Christian Nurture Series. Prepared for the Department of Religious Education of the National Council of the Protestant Episcopal Church. New York: Morehouse-Gorham Company, 1938.

A sense of security that should be the birthright of our children is all but impossible in our war torn world with its millions of unemployed, so the theme *Trust in God* is most timely. A creative teacher can build a fine series of lessons on the skeleton plan of this course, but for the untrained leader more help is needed. For example, specific examples could be given for the carrying out of the suggestion that we try to furnish the child "with opportunities to do the honest thing, to perform the kind act" page 19. Can a teacher build in the primary child a sense of security in the Heavenly Father's goodness unless he also meet honestly and constructively that child's problem of suffering and death as he sees it in God's world? In these lessons there is no adequate treatment or guidance for the teacher as she seeks to give the child a Trust in God, in what sometimes seems none too kind a world.

Obedience to God

It would seem to the reviewer that a detailed study of the commandments might better be left until the Intermediate courses when the whole subject could be discussed in light of the rules and regulations of other nations and religions. In this study the connections between the study of the commandments and the lessons that follow are often hard to find. The author says in his introduction that the Bible is used as a source book in guiding the child in forming his own ideas of right and wrong. But in developing the lessons, the commandment is stated first, then the story told, whether it is especially pertinent to the child's immediate needs or not. Surely the child does need to know why laws are made and to learn those rules and regulations that pertain to his own life in home and school, but these might better be made a part of a study of his relations with other children. Jesus set the child in the midst and then related his teaching to the child, not vice versa.

Our Bible

In the introductory chapters, there is a very brief but excellent outline of the history of our Bible concluding with a helpful statement on the necessary unity of science with religion. The rest of the book is a survey of the content and background of the various books of the Bible. There is real value in a

year's study of the Bible taken as a whole. Here as with the other two courses, there is need of a short bibliography such as is given, and another more comprehensive list of books to which the real student might refer.

NAROLA RIVENBURG

Baptist Institute, Philadelphia, Pa.

Rare Bibles. An Introduction for Collectors and a Descriptive Check-List. By EDWIN A. R. RUMBALL-PETRE. New York: Philip C. Duschne, 1938. 63 pages. \$3.00.

The author of this attractive work sets as his purpose "to provide . . . an adequate representative check-list of Bibles which collectors, especially beginners, may use to guide them in building a collection." A rather informal Introduction to the volume provides interesting data on the work of a Bible collector, portraying incidents from the author's own experiences. The work proper contains sections bearing the following titles: "Codices and Manuscripts of Bibles," "Incunabula Bibles," "Polyglots, Interlinear and Parallel-column Bibles," "English Bibles and Testaments," "Bibles Printed in America," "Hebrew, Greek and Latin Bibles," "Bibles in Modern Languages other than English," "Curious Editions of the Bible," and "Miscellaneous Bible Portions." The concluding section presents a brief bibliography for Bible collectors. Seven full-page illustrations add interest to this compact treatment. The printing is attractive and generally free from error.

As the author readily admits, the volume suffers somewhat from its brevity. The suggestions as to manuscript facsimiles fall far short of adequacy, even for a book of this length. The four manuscripts mentioned are not distributed over the various textual families, neither is there represented the text-type (*textus receptus*), upon which many of his later items depend. The short descriptions of the 344 items included in the entire work are generally trustworthy, although caution should be exercised in some cases. In a list of "rare" Bibles one is slightly surprised to find the English Revised Version of 1881-1885 and the American Standard Bible of 1901.

In the light of the expressed purpose of the author, to guide the beginning collector, this volume as a whole fills a definite need. It will prove valuable also to persons interested in the data of biblical translation and printing. The introductory materials within the various sections are interesting, although one could wish for more definitive statements.

HAROLD H. HUTSON

University of Chicago

I. Yahweh. By ROBERT MUNSON GREY. Chicago: Willett, Clark and Co., 1937. 352 pages. \$2.50.

Man made God in his own image, in the image of man created he him, one man after another. Such is the plot of this "novel in the form of an autobiography." And who is the Yahweh that speaks in the first person throughout these pages? The idea of God. The creative persons of the Hebrew-Christian tradition are marshalled before us, from the time of Abraham of Ur to the coronation of George VI of England. An accurate grasp of the history of this extensive period lies back of this book. It is readable, entertaining, and thought-provoking.

ELMER W. K. MOULD

Elmira College

Art and Character. By ALBERT EDWARD BAILEY. New York: The Abingdon Press, 1938. 354 pages. 40 illustrations. \$3.75.

Those adults who are in search of an introduction to religious art for themselves and those who wish guidance in the use of pictures in work with children or young people will find this latest book of Mr. Bailey's valuable. More than any other writer he has stressed the services of art to religion and his earlier books, *The Gospel in Art* and *Use of Art in Religious Education*, have won an established place in religious education libraries. The latter volume contains in simpler, briefer form many of the suggestions which are elaborated and illustrated in this richer book. But there is also much here which is entirely new and which many will be grateful for, notably the very full list of pictures classified under topics (as greed, loyalty, worship, poverty, saints, etc.) and the index list of nearly 1700 pictures classified under names of artists. Cross references enable one to place all of these pictures under the topical list as well, and the art publishers for each are given. An immense amount of labor must have been expended in making all these details correct.

There is no introduction or preface explaining the author's purpose, and many of the chapters could stand as separate essays, e.g., "The Language of Art" (lines, color, balance, etc.), "The Nature and Function of Art" (as emotion, imagery, idealism), or "The Treasure House of Art," a survey of the religious art of Egypt, Greece, early Christian art, Italian Renaissance, as well as that of many different European countries. This last chapter is continued by studies of "Religious Art in the 19th and 20th Centuries" and of "Christian Culture Through Architecture and Stained Glass," which give a great deal of information in a very compact but readable form.

The chapter on "Art and Worship" is not at all addressed to the religious educator, but that on "The Selection of Pictures for Teaching Value" is entirely intended for leaders of children and youth. Here we find discussion of the function of pictures in the training of children, as well as principles of selection for younger and older groups and practical suggestions for their use. Biblical illustrators are dealt with, their faithfulness to the Biblical background and their interpretation of Biblical scenes.

There is also a group of chapters on personality, its nature and transformation and the resultant transformation of society. Illustrations of the different virtues (our familiar "traits") are given from literature as well as from art. Here the most interesting section is that in which Mr. Bailey shows how artists are joining the crusade for better relations in industry as well as for peace between nations. Until the 19th century art was a handmaid of war, but then came the Spaniard Goya with his protesting paintings of the barbarity of the Napoleonic invasion and the Russian Verestchagin, whose pictures accusing the military system were so unpopular that he almost lost his life. Some artists, like Raemaekers in his "Christmas 1917" have represented war as the negation of Christianity. Pictures and portraits from many men and many countries speak vehemently against greed and exploitation and for goodwill in industry and statecraft. Readings are suggested from Rauschenbusch, Ward, Niebuhr, Bennett, etc. for those who wish to combine an intellectual with an artistic approach to these subjects.

All in all, it is an excellent book for adult study groups, for the "research" of older children or young people and for the teacher who appreciates the necessity of the approach to religious and ethical values through the imagination.

MURIEL S. CURTIS

Wellesley College

Christ and the Fine Arts. By CYNTHIA PEARL MAUS. New York: Harper & Brothers, 1938. vii + 764 pages. \$3.95.

There are many scholars, expert and otherwise, who have written upon the Life of Christ, but so far as we are aware, no one has attempted to portray the Life of Christ in the setting of the four major fine arts—through pictures, poetry, music, and stories. This Cynthia Pearl Maus has attempted and achieved with discerning skill.

Out of twenty years of service with young people the author matches the perennial needs of youth with the finest of these fine arts, gleaned from ancient

and contemporary life and carefully indexes them so they can be readily found.

The Life of Christ is here divided into the following: Part I. The Nativity and Childhood of Jesus; Part II. The Youth of Jesus; Part III. Jesus, the Man; Part IV. Jesus, The Crucified; Part V. Christ Alive Forevermore; Part VI. Jesus Is Here. Under these headings are illustratively grouped 90 pictures of standard religious value; 117 hymns with their stories or interpretations; 240 poems that breathe freshness and rare devotion; 70 brief stories from the author's pen and other writers. Each Part in itself combines an anthology of each of these fields of art to make vivid the Matchless Life. It will prove invaluable in planning worship services. This volume is addressed to youth and leaders of youth, but we venture the guess that most adults in our churches will be tempted with an eye to its possession if handled for only five minutes.

ROY J. SCHRAMM

Broadview Community Church,
Hartford, Conn.

Illustrations of the Book of Job. By WILLIAM BLAKE. Full Colour Facsimile Edition. With a note by Philip Hofer.

For the first time Blake's fourth series of drawings on the Book of Job are reproduced at a popular price. Here is a fine edition of twenty-one brilliantly colored drawings that present the biblical drama as the mystic Blake envisioned it. Those who expect to find "illustrations" of the Book of Job will be disappointed in these pictures, for William Blake, who had created his own version of the Bible story, was illustrating *his own ideas*. Those unfamiliar with the artist's doctrines must also be prepared to view much that is incomprehensible, for mystic symbolism is used as a medium for expressing abstract concepts. (e. g. The artist's favorite motifs of snakes, fire, of ascending and descending angels and demons, are introduced although unrelated to the text.)

Although thorough comprehension of the intellectual message intended in these drawings depends upon a scholarly understanding of the artist's unique philosophy, still there are qualities in these prints that will be prized by the average person interested in art. Some of the pictures seem overcrowded, and the portrayal of human figures is usually ill-proportioned. However, when viewed as a structural whole, each picture is a magnificent design; each drawing conveys through resonant coloring and force-

ful lines the spiritual enthusiasm that inspired Blake to make the series on Job his most significant artistic achievement.

There is a short note about the history of these prints by Philip Hofer, owner of the originals. In discussing briefly Blake's four series of drawings on Job, he shows the relationship of the New Zealand group, reproduced in this book, to the other drawings.

RHODA SHAPIRO

Adephi College

The Life of Jesus. Designs by RUDOLPH KOCH.
New York: The Devin-Adair Company, 1937.
56 pages. \$1.00.

A slight book in which some of the conventional Christian symbols and some fanciful concepts of the artist's own designing are combined in such a way as to suggest scenes in the life or passages in the teachings of Jesus, in simple little woodcuts each prefaced by a few words quoted from the gospels.

MURIEL S. CURTIS

Wellesley College

Toward a World Christian Fellowship. By KENNETH SCOTT LATOURETTE. New York: The Association Press, 1938. 62 pages. \$.50.

What justification have we for attempting to make Christianity world wide? Are not great injustices done to other people and other religions by those trying to make "proselytes" from members of other faiths? In light of the divisions and sects within Christianity itself is not the effort to create a world wide fellowship of Christians doomed to failure? These questions and many like them are considered in this little book, the fifth in this series of Hazen Books on Religion. They are dealt with honestly and directly by a man who has a deep knowledge of other religions and strong convictions concerning his own religion. As Dr. Latourette suggests in his introduction, this book attempts to set forth the reasons for trying to develop a world wide Christian fellowship, then it seeks to discover the characteristics essential to such a fellowship; it then sets forth the progress that is being made, the problems that must be solved, and the next steps necessary and feasible if further progress is to be gained.

More Sources of Power in Famous Lives. By WALTER C. ERDMAN. Nashville: Cokesbury Press, 1937. 158 pages. \$1.00.

This book is a collection of inspirational radio talks about famous men and women so well given that the author was requested by many to put them in book form. Most of them are well done—and all of them are interesting. It stands to reason that the effort to compress the picture of a person's life and deeds into four to seven short pages must do some violence to the whole truth about him or her. A one-sided portrait is painted and especially when the author's purpose is to give praise. Dr. Erdman's book deals briefly with a number of people representing many walks in life. Samuel Chapman Armstrong, Johann Sebastian Bach, Clara Barton, Andrew Jackson, Saint Patrick, Daniel Webster, Roger Williams, Francis Xavier are among the twenty-four men and women famous in secular or religious history in whose lives he attempts to find the secret of power.

A. GRAHAM BALDWIN

Phillips Academy,
Andover, Mass.

My Father. An Intimate Portrait of Dwight Moody.
By PAUL D. MOODY. Illustrated. Boston: Little, Brown and Company, 1938. 210 pages. \$1.75.

As the title suggests this little volume is not intended to add to the list of fifty-six or more biographies of the famous evangelist. It is properly called a "portrait." From it one gains a warm appreciation of the human qualities of Dwight L. Moody, particularly in the relation of father to the son who is now president of Middlebury College.

No attempt is made to estimate the significance of Moody in American religious history, although occasional reference is made to the things which he himself considered more important. Moody believed, for example, that he had made the greatest contribution of his day to the field of education. His son calls attention to the sound principles on which the Northfield Schools were established, especially the inclusion of manual work. The origin of the Student Volunteer Movement as an outgrowth of the Student Conference in 1886 is touched upon. The story of the awakening of Grenfell is re-told.

The attraction of the book lies in the homely details which fill each chapter. Moody loved animals and gathered them about him: horses, dogs, swans, peacocks, pheasants, hens, donkeys, bees, etc. The predicaments in which this love of animals sometimes placed him make entertaining reading. Moody loved people, also, and this interest in people extended itself to persons quite unlike himself such as

Richard Croker to whom Moody introduced himself at the Murray Hill hotel when the famous political boss was pointed out to him. The breadth of Moody's sympathies is well illustrated by his friendship with George Adam Smith and invitation to Northfield, although George Adam Smith's views scandalized some of Moody's friends.

In view of the effort made by Fundamentalists to capitalize upon the recent centenary of Moody's birth, readers of this Journal will be interested in what Paul D. Moody says in the chapter called "In Retrospect" with reference to what his father would think and do today. "He died before the term 'fundamentalism' came to have its present connotation. It is true that he gave adherence to most of the doctrines which are regarded as fundamentalist, but never in his case as separatist doctrines. . . . To believe that, with all his fund of common sense, were he here to-day he would lend allegiance to a separatist body on the one hand, or on the other align himself with a too often sterile liberalism, is too great a stretch of the imagination" (pp. 190, 197).

CARL E. PURINTON

Adelphi College

Home Life in the Bible. By EMMA WILLIAMS GILL. Nashville: Broadman Press, 1936. 189 pages. \$1.25.

Home Life in the Bible is a compilation of a series of chapel talks given to the James Memorial Training School for women in Rumania. It is particularly valuable as a devotional book for the use of leaders of women's Bible classes. The author has sought to describe the intimate details of the homes and their furnishings, and the duties of the mothers and wives of the times of Christ. From her travels in Palestine and Europe, Mrs. Gill has brought a sympathetic insight into her descriptions and explanations of the many illustrations from home life found in our Bible. To most young people and for purposes of general religious education, this book is too sentimental and "preachy." It gives the reader a bit of the irritation of finding a moral explained at the end of a good story.

NAROLA RIVENBURG

The Baptist Institute, Philadelphia, Pa.

Religion in Higher Education

(Continued from page 203)

human personality is manifest in many phases of life: on the one hand, man appears able to participate in God's plans, helping to create a rational universe, and this gives him courage; on the other hand, he may lose touch with the divine, viewing himself as a creature, becoming discouraged and seeking death. Upon occasion, man senses his own infinity, only to be reminded by death of his finiteness. Goodness, embodied in law, sometimes seems to be outside human personality and opposite to man. Every attempt to bridge the gap, to avoid the split seems to produce despair and a sense of guilt. Dr. Tillich was careful to point out that he does not regard man as all bad. In man and in every act there are both good and bad elements. There is no absolutely good action, since this would require a complete unity with the good forces outside of man, and this is impossible of achievement. Demonic power, Dr. Tillich insisted, has no separate reality, but is simply a negative element resulting from some missed potentiality of goodness.

Man's salvation occurs when he is able to escape from despair, to avoid the condemnation of law and conscience—in other words, to be free from the law. It is faith which enables man to feel that he is beyond the law, thus achieving supreme freedom. In Christ and the Christian Church are found the eschatological means of escape from dangers and despair. Salvation, however, does not come as a result of moral endeavor, but through the experience of grace, which comes unheralded to those who seek escape from loneliness and sin, and gives life a sense of connection with the ultimate, freeing man from his enslavement to law, and allowing him to live freely in love.

N. A. B. I. Members Literary' Activity, 1937

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Book Reviews

(Continued from page 224)

dred journals kept by Friends from the middle of the seventeenth to the middle of the nineteenth centuries. Mr. Brinton has quoted much from these quaint journals and has arranged his treatment in ten categories to show the stages of spiritual development in the lives of these relatively unknown Quakers.

The book will be of interest to the historian, of course. But to any thoughtful reader it will furnish many illuminating facts and insights concerning that "small Christian sect," which because it is a "human society, divinely inspired, is a germ-cell of a greater Divine-human society."

Yale University ROBERT SENECA SMITH

